

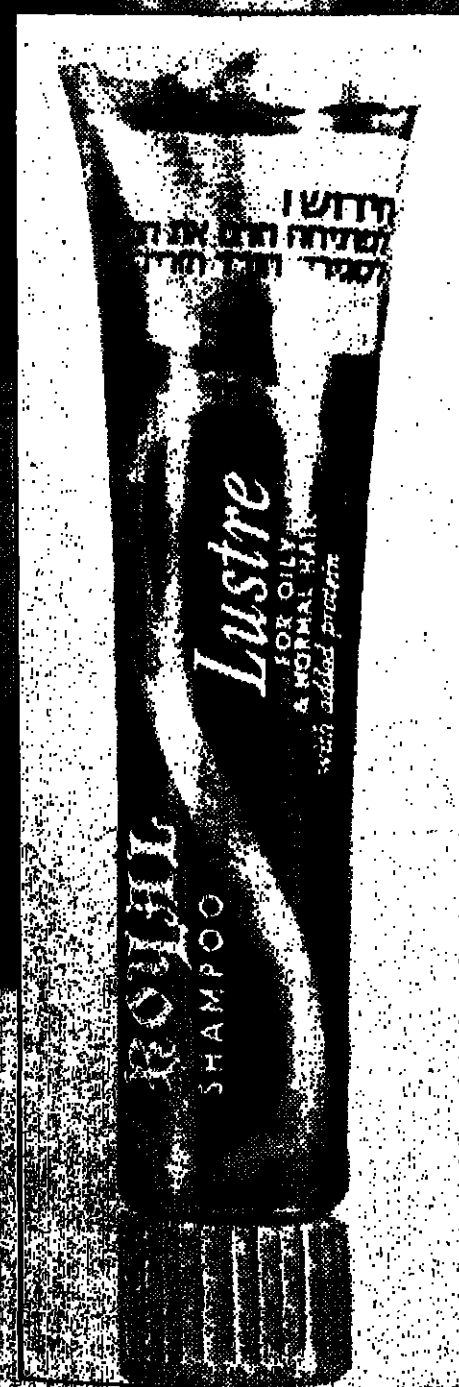
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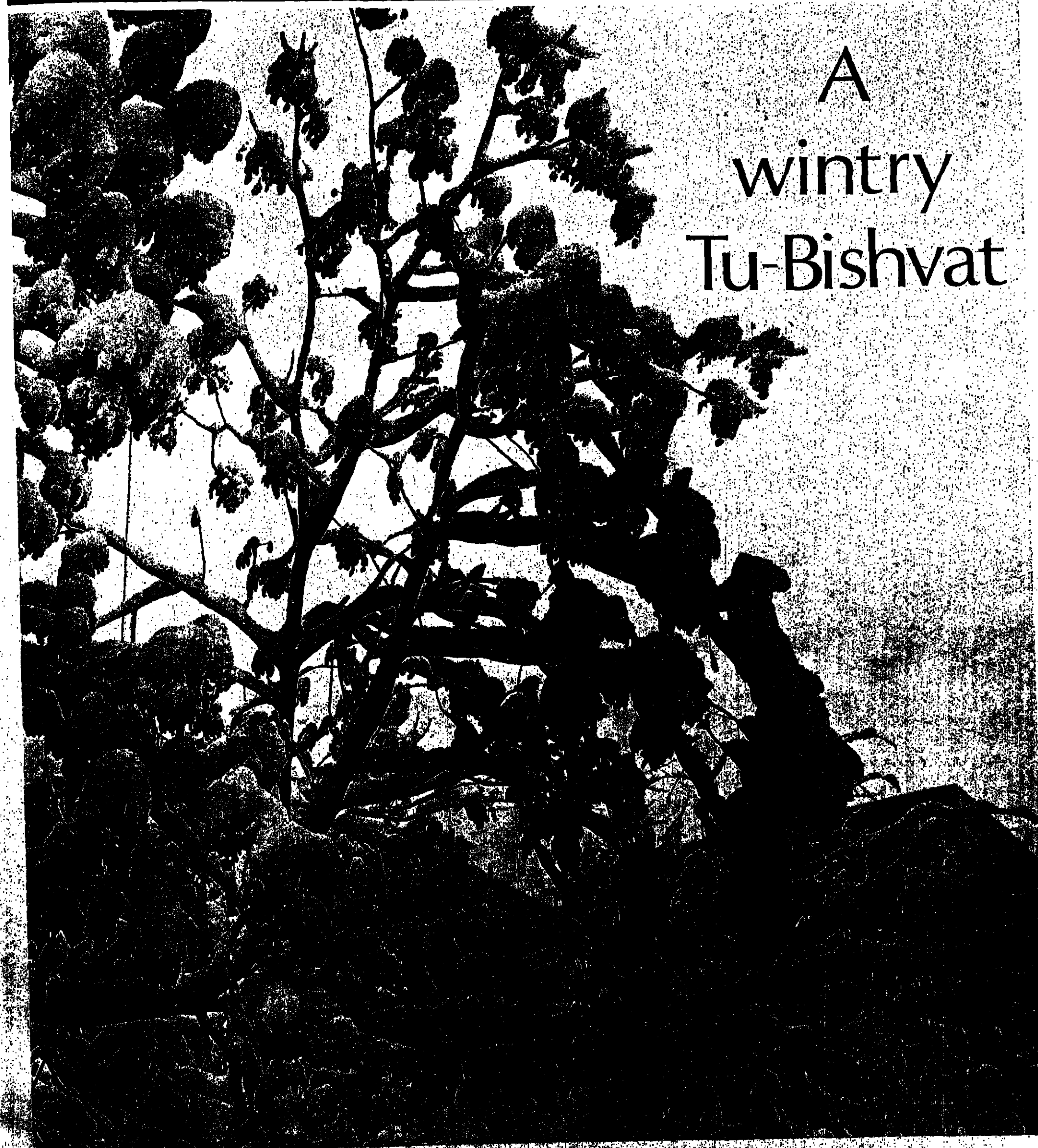
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THE JERUSALEM
POST

MAGAZINE

Friday
January 18,
1973

A wintry Tu-Bishvat



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Paris correspondent
JACK MAURICE, who spent most of the week following Mrs. Meir around Europe, in France, Italy and Switzerland, writes that her visits have earned Israel and its Premier new prestige.



Travels with Golda

WHEN Mrs. Golda Meir's El Al Boeing took off from Cottrin Airport in Geneva on Wednesday evening, every member of the Swiss Government must have sighed with relief.

Not that Israel's Premier was any but a welcome guest here during her 24 hour visit to meet Ivory Coast President Felix Houphouët-Boigny. But no Swiss police official can remember such strict security measures being mounted for a foreign personality as for Mrs. Meir. A senior policeman told me: "We were delighted to have her. But we are really glad she has left — unharmed."

Except for seeing the Pope, Italian President Giovanni Leone and half a dozen premiers, whom she met at the Socialist International in Paris and in Rome, in the case of Italy's Giulio Andreotti, Mrs. Meir's vision of Europe on this five-day trip was confined to policemen. They were standing on the rooftops of every building in the neighbourhood of each of her residences. In uniform or in plainclothes they dogged every movement she made. Her schedule would have allowed time for sightseeing. But the omnipresent threat of danger from Israel's enemies precluded any chance of a stroll along the Champs Elysees or through Saint Peter's square.

Valuable gains

Mrs. Meir has returned home with the satisfaction of a good job well done. In Paris, Rome and Geneva she accomplished each of the wholly different purposes which prompted her journey. It would be an exaggeration to describe her European tour as a diplomatic triumph. Its results will probably be slow to make themselves felt. But in each city where she stopped Mrs. Meir certainly achieved valuable objectives.

She went to Paris to remind the rest of the world that, despite the latent state of war between Israel and its Arab neighbours, Israel nevertheless remains faithful to its Socialist origins. As head of a Labour-oriented government she was able to present herself at the Socialist International meeting as a genuine Socialist leader, and she was welcomed as such.

French President Georges Pompidou was wide off the mark when he accused Mrs. Meir and the other foreign Socialist premiers who came to Paris of interfering in French domestic politics.

Perhaps he had cause to take François Mitterrand, first secretary of the French Socialist Party, to task for staging the session only seven weeks before the French general election. Mitterrand obviously stood to gain but this was not the intent of Mrs. Meir. Her purpose was to remind the world that Israel is a Socialist and democratic country.

When she flew on to Rome, Mrs. Meir participated in what she rightly described as a "historic event." Her meeting with Pope Paul at his Apostolic Palace in the Vatican was the first audience which a pontiff of the Roman Catholic Church has ever given to an Israeli Premier.

No new ground was broken during the 65 minutes which they spent together in the Papal lib-

rary. Rumours predicting a new Middle East peace plan or long-delayed recognition by the Papacy of the State of Israel were all squashed. But, as Mrs. Meir had said in Paris, "If there had been no State of Israel there would have been no conversation with Israel."

Mrs. Meir talked to journalists in Paris and in Rome, but in Geneva she did not breathe a word after her three and a half hour talk over lunch with Black Africa's elder statesman, the Ivory Coast's President Felix Houphouët-Boigny.

Houphouët-Boigny's stature is shared by few of his fellow African leaders. He can represent Israel's case better than anybody on the Black continent. The joint communique published after the meeting at his villa in a Geneva suburb reaffirms his friendship for Mrs. Meir. Perhaps this gesture, which will not be repeated, will not be repeated in all African

TOP: Mrs. Meir and the Pope. Also in the photo are Vatican foreign affairs expert Magr. Agostino Casaroli (left), Papal translator Magr. Justin Rigali (behind Pope), and Israeli Ambassador to Italy Amiel Najjar (extreme right). RIGHT: Mrs. Meir leaves meeting with Rome's Jews. At left is Rome Rabbi Eliahu Toaff; security man is in foreground. (AP radiophotos)



ABOVE: Mrs. Meir at Socialist International, with L. to R., Mitterrand of France, International President Bruno Pitterman, Austrian Chancellor Kreisky and Swedish Premier Palme. LEFT: Mrs. Meir boards special El Al plane at Rome Airport, en route to Geneva. (AP radiophotos)

capitals, could be the token of Houphouët's readiness — implicit or explicit — to use his influence to halt the erosion of Israel's presence in Africa.

'Le Monde' comment

The success of Mrs. Meir's daunting journey around Europe has been excellently summed up by "Le Monde," the influential Paris newspaper, which commented, "The Jerusalem Government which was condemned more severely than ever by the last session of the General Assembly of the U.N. and has just suffered a series of reverses in Africa, has shown that, by daring moves, it can break out of the ring of isolation inside which its adversaries continuously try to enclose it. The disarray of most of the Arab governments and the Palestinian movement is bound to help them in this task."

It was a brave enterprise for a woman of 74 — suffering too from a heavy feverish cold — to undertake such a mission. Her visit to Europe has earned new prestige in at least three states: France, Italy and Switzerland — for Israel and its Premier.

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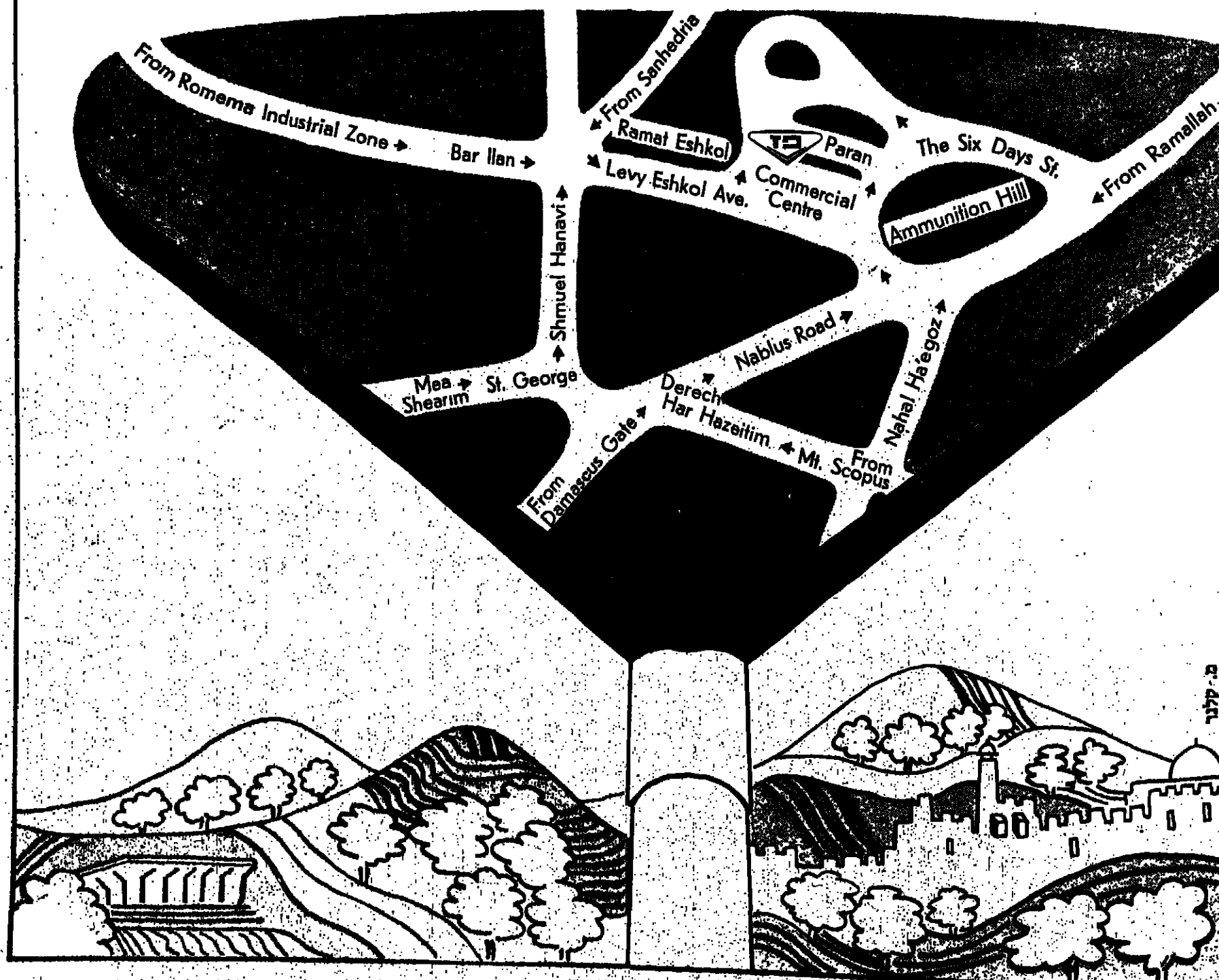
ON THE COVER: David Harris photographed a snow-covered tree in Jerusalem on Monday, just three days before the "New Year of the Tree" on Tu B'Shvat.

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FROM TRUMAN TO NIXON: the power of doctrine



Dr. GIORA KULKA, lecturer in American history at the Hebrew University, charts the path of American foreign policy from the end of World War II to the expected cessation of the Vietnam conflict, on the occasion of President Nixon's inauguration tomorrow for his second term.

ON the covers of the paperback edition of Harry S. Truman's two-volume memoirs, a well-meaning — and sales-oriented — publisher listed the highlights of the Truman Administration: they were all in the area of foreign relations. Each volume also carried a picture of the late President: one showed him seated next to Stalin at the Potsdam Conference; in the other he was smartly dressed for, presumably, some important diplomatic function.

Appearing a decade after he had first published the memoirs and two full decades after he had become President, these pictures faithfully reflected the Truman image as it had become fixed in the minds of a later generation. There is reason to believe that Truman did not view himself in quite the same light. As the ideological and political heir to Franklin D. Roosevelt's "New Deal," he was deeply concerned with domestic problems, initiating and supporting legislation which was designed to strengthen and expand the responsibility of the Federal Government for the prosperity and well-being of the American public.

Judged by their practical success, however, there is little doubt that Truman's activities in the international arena had a far more lasting and powerful impact than his domestic programmes. Although his social welfare plans were wrecked by Congressional opposition, he managed to secure solid backing for his foreign policies. In fact, his two terms as President may justly be described as the formative period of postwar American strategy in world affairs. The Truman years not only shaped the attitude of the United States towards the world; they changed and moulded the world itself.

THE wartime Grand Alliance between the Western powers and the Soviet Union had been a marriage of convenience, marked by mutual suspicion, irritation and friction. True friendship — the camaraderie of people fighting against a common, deadly enemy — was by no means lacking, but it was not exactly predominant, and certainly not all the time. The problems of the postwar period may

be said to have stemmed from the extreme difficulty, if not impossibility, of converting wartime collaboration into peacetime cooperation. The mechanisms for cooperation were readily available; it was the spirit of mutual accommodation that was missing. As a result, the Alliance broke up almost as soon as the war ended, and was replaced in time by a wholly new alignment of hostile powers on both sides of what Winston Churchill, in his famed Fulton, Missouri, speech termed the "Iron Curtain."

The paradox, not widely appreciated, is that the postwar tension and antagonism between the Soviet Union and the U.S. — the newly acknowledged leader of the entire Western camp — was due much less to their ideological or political differences, although these were to provide convenient labels, than to their vastly dissimilar wartime experiences. The American war effort had been enormous, tiring and costly, both in human lives and in resources, but at war's end the U.S. itself emerged unscathed and triumphant, wielding alone the most dreadful weapon in history. For Soviet Russia, the struggle against Germany spelled the loss, however temporary, of immense territories and millions of lives, a ravaged economy and a veritable national trauma.

Divergent experiences

The gulf that separates democracy from totalitarianism, or capitalism from Communism, could have been bridged — as it is in fact being slowly bridged today. Much harder to resolve was the profound disharmony between the Russian experience of a physical threat to national survival, and the American recollection of a fight waged far from U.S. borders to save mankind. Thus, with the Axis powers thoroughly defeated, the Americans showed themselves most anxious to make the world safe for freedom and democracy, whereas the Russians, viewing everything through a veil of blood, were mostly concerned with making the world safe for the Soviet Union.

The clash of opposing approaches in world politics was most immediately, and clearly, expressed in the controversy over the future of Eastern Europe —

and of Germany itself. At their meeting in Yalta, in February 1945, Roosevelt, Churchill and Stalin pledged themselves to restore sovereign rights and free government to all the peoples that had been liberated from Nazi domination and oppression. These peoples were to be enabled to create the democratic institutions of their choice by free elections.

However, what Roosevelt meant by "democracy" was obviously something rather different from what Stalin had in mind. The Americans made it clear from the outset that they would not be content with anything less than the full implementation of the principles of personal liberty, political freedom and national independence in all the territories seized by the Soviet Army.

Supervised independence

The Russians, for their part, left no doubt that they viewed the abstract principles of American-style, bourgeois democracy as wholly irrelevant to the realities of the situation in Eastern Europe. If the former German-occupied countries along the Soviet borders were to be granted unfettered freedom and independence, the world would become a hotbed of Russian and hostility to the Soviet Union again. To assure their friendship for Russia, their independence would have to be closely supervised from the outside — i.e., by the Russians.

The difference in outlook led from sharp argument to loud reprimand. The Americans began accusing the Russians of violating wartime accords and of harbouring imperialist designs while the Russians charged the Americans with trying to deny their country her legitimate rights as a big power and undermine her national security. In the end the Russians had their way, simply because their troops were in occupation of Eastern Europe. The Americans were forced to acquiesce in a series of *faits accomplis* in an area for which they considered themselves to be as responsible as the Russians. They bitterly resented the Russians' high-handed conduct, and before long they decided to pay their former allies in kind — by having their way in the territories where they were in control.

Matters came to a head over the administration of occupied Germany. Under an agreement signed at Potsdam in August 1945, the truncated German Reich, divided into four Allied Occupation Zones, was never to be run jointly, as a single economic entity, by an Allied Control Council. But the arrangement broke down almost before the ink was dry.

The Americans, and the British, claimed that the Soviets were brutally despoiling the East German economy for Russia's benefit, without regard for anyone else's interests. By way of retaliation, the Americans, and the British, took matters into their hands in their respective zones, which they proceeded to consolidate, both economically and politically. They slowed down — and then completely discontinued — the dismantling of German industrial plants having a war potential, and eventually stopped all shipments of industrial equipment due to the Soviet Union under the reparations agreement.

This, needless to say, caused more bickering. The Russians now accused the Americans of trying to rebuild the German military potential as a direct threat to the Soviet Union. The Americans retorted that their Russian friends were bent on Communizing Eastern Germany, along with all of Eastern Europe, and integrating it into a new Russian Empire.

Strategy of containment

By the end of 1946, Truman's foreign-policy planners had concluded that no reconciliation with the Soviet Union was possible, and that to cooperate with the Kremlin would mean total surrender to the Communist scheme for world domination. Seizing, not altogether accurately, upon the ideas of a foremost "Kremlinologist," George F. Kennan, these policy planners offered the strategy of containment as a substitute for the diplomacy of accommodation. According to Soviet hegemony in Eastern Europe as an inescapable evil, they advocated an American policy of militant anti-communism, which would effectively bar the extension of Russia's influence and control beyond the "Iron Curtain."

A local crisis in the Near East was to prove a test of Washington's

ton's determination to make "containment" work. In Greece, a right-wing royalist regime was being kept in power by British military and financial assistance, in the face of ferocious onslaughts by Communist-led guerrillas. Early in 1947, however, Britain, enfeebled by World War II, decided to drop the burden, and urged the U.S. to take over. The Americans agreed, and the result was the Truman Doctrine — an enunciation of global policy couched in the most sweeping ideological terms.

Truman's immediate need was really quite modest: a mere \$400m. in Congressional appropriation for the expansion of the existing aid programme to Greece, and the inclusion of Turkey — two of whose eastern provinces were then being claimed by Stalin — in the same programme. But the President had little chance of getting the money from zealous controllers of the purse-strings in the Republican Congress unless he based his request on the widest political grounds. This he did.

Truman Doctrine

On March 12, 1947, Truman addressed a joint session of the two houses of Congress with a portentous message. One of the primary objectives of U.S. foreign policy, he declared, was "to help free peoples... maintain their free institutions and their national integrity against aggressive movements that seek to impose upon them totalitarian regimes." America's resolve to accomplish this objective, he added, was being challenged, because at that very moment in history "nearly every nation must choose between alternative ways of life." He went on to explain:

"One way of life is based upon the will of the majority, and is distinguished by free institutions, representative governments, free elections, guarantees of individual liberty, freedom of speech and religion, and freedom of political expression. The second way of life is based upon the will of a minority forcibly imposed upon the majority. It relies upon terror and suppression, a controlled press and radio, fixed elections, and the suppression of personal freedoms."

Thus the aid programme to Greece (and Turkey) was placed to prove a test of Washington's

(Continued on page 5)

From Truman to Nixon: the power of doctrine

(Continued from page 5)

within the context of a titanic struggle between the principles of liberty and tyranny. If Greece fell to internal subversion, supported from without, confusion and disorder would spread far and wide, and the entire "free world" would be in dire jeopardy.

This same idea was most vividly illustrated by Truman's Under-Secretary of State, Dean Acheson, during a conference with Congressional leaders. Greece, he said, was a rotten apple, and like one rotten apple in a barrel, it would corrupt three continents, carrying its infection to Asia through Iran, to Africa through Asia Minor and Egypt, and to Europe through Italy and France. Here, indeed, was a half-rising vision of global pestilence (which, incidentally, carried a much greater impact than the more recent, and despite its sinister connotation, somewhat playful concept of the "falling dominoes," which has been applied to Vietnam).

Granting the premises, what came to be known as the Truman Doctrine followed with the natural force of logic.

"I believe... that it must be the policy of the United States to support free peoples who are resisting attempted subjugation by armed minorities or outside pressures," said the President. "If we fail in our leadership, we may endanger the peace of the world — and we shall surely endanger the welfare of this nation."

Cold War

At the moment these historic words were being uttered in Washington, Truman's Secretary of State, George C. Marshall, the former Army Chief of Staff, was in Moscow, where he was telling Russian leaders to their faces that the theory and practice of their regime could not be reconciled with the American concepts of freedom and democracy. Marshall returned home with a newly sharpened sense of America's obligation to counter the relentless Soviet drive against all democratic regimes in Europe and forestall the danger that Western Europe's terrible economic plight, in the aftermath of a destructive war, might facilitate the spread of Soviet power and influence.

He came home, in other words, to propose — in what was to become known as the Marshall Plan — an economic application of the Truman Doctrine beyond the narrow confines of the Near East. Although he disclaimed any intention on America's part of using the European Recovery Programme as a political weapon against any nation or ideology, Marshall made it amply clear that all governments, parties and groups which, in his words, were "striving to perpetuate human misery," would be excluded from the programme.

To make sure that the Kremlin did not misread Washington's cue, the offer of U.S. economic assistance was framed in such terms that acceptance of it by Russia would have required not only the subjection of her economic resources to Western control, but the transformation of her entire political system. The Kremlin not only took the hint, but soon added the Marshall Plan to the atom bomb as a prime example of American imperialism in action.

Unveiled in June 1947, the Marshall Plan was a signal success — and a danger warning for the Soviet leaders. The countries of Western Europe, regaining their economic strength with

U.S. aid, soon formed a common defence association which, under the U.S. aegis, a true umbrella could be relied upon to block the spread of Soviet Communism. The Kremlin's response to this challenge was not slow in coming, and it took the form of a further tightening of the political screws on Russia's East European satellites. The setting up of the Communist Information Office (Cominform) in September 1947 and the Czechoslovak coup in February 1948 heralded the beginning of the complete Sovietization of Eastern Europe.

At this stage, matters again came to a head between the U.S. and the U.S.S.R. over the future of Germany. Washington had determined that an independent Federal Republic of West Germany, made up of all three Western zones of occupation, had to be brought into the European Recovery Programme, and eventually, into the emergent structure of a new military Atlantic Alliance. The prospect of the economic and military revival of its deadliest foe as a full-fledged partner in the Western camp was, however, considered by the Soviet Union an intolerable risk.

The blockade of West Berlin, deep within East German territory, in the spring of 1948, was primarily intended to force the Americans to abandon their plan for West Germany. The effort failed. When the Soviets lifted the blockade, in May 1949, it was in the hope that they would now regain their veto power over decisions on West Germany — through the agreement now reached on the revival of the Four Power control machinery. They could not have been more wrong, and by this time the North Atlantic Treaty Organization had already come into being.

The Cold War battle lines were thus clearly and rigidly drawn between "West" and "East." The division of the world into two rival "camps," and the primacy of the unilateral approach in diplomacy, were accepted, on both sides of the "curtain," as ineluctable facts of international life. And this was the legacy that Truman left to succeeding Administrations: Republican and Democratic alike. That this was so should come as no surprise, because in its underlying assumptions Truman's foreign policy was genuinely bipartisan, and reflected a national consensus which persisted, with little apparent change, for some two decades.

To be sure, not all of Truman's policies commanded uniform agreement. Dissent occasionally appeared within the Administration itself: support for the partition of Palestine, for example, and the establishment of a Jewish state, had to be forced by the President upon the unwilling State Department professionals, who feared that by alighting the Arabs, the U.S. would be playing into the hands of the Russians.

Republican attacks

Criticism of a different kind came from the ranks of the Republicans, who backed Truman's actions against Communist "atheistic" Russia, but viewed them nevertheless as insufficiently militant. These Republican critics blasted the Democratic Administration for being "soft" on Communism in general, and more specifically for letting Eastern Europe be "sold down the river" to Stalin — the blame for this was shared by Roosevelt and Truman — and for allowing China

to be "lost" to Stalin's supposed champion, Mao Tse-tung. The outbreak in May 1950 of the war in Korea, for which Truman had made no adequate "doctrinal" provision, was grist to the mills of Republican criticism. The critics urged the Administration to expand the conflict from "police action" into a "war of liberation" to be carried not merely across the 38th Parallel into North Korea, as General Douglas MacArthur had done, but straight across the Yalu river into China, as the General had wanted to do. The critics' argument was that Truman's containment policy was expensive. The U.S., they claimed, should avoid frittering away her resources on holding actions on the Soviet periphery, and strike instead — with nuclear weapons, if necessary — at the heart of world Communism.

Failure of 'liberation'

The Republican hour seemed to have arrived with the election of General Dwight D. Eisenhower as President in November 1952. Yet the change of guard in the White House spelled little change in foreign policy for the American Republic, except in the rhetoric of diplomacy. Eisenhower's Secretary of State, John Foster Dulles, made himself famous by openly advocating, instead of containment, a policy of "liberation" and "rollback" (i.e. liberating Eastern Europe by rolling the Soviets back to Russia's historic borders), and by publicly threatening "massive retaliation" against the Soviets in the event of Communist encroachment anywhere on the Free World preserve.

Dulles criss-crossed the globe, weaving a complex web of anti-Communist defence pacts, but the practical effect of all this hectic activity on the world power structure was fairly negligible. America's inaction, however agonizing, while Russian tanks were busily crushing the Hungarian rebellion, in October 1956, could be regarded as the epitaph on "liberation."

In one area of the world, Dulles' ideas flowered into a full-blown doctrine, named after the President. What the Truman Doctrine had attempted initially to secure for the Northern Tier — Greece, Turkey and Iran — the Eisenhower Doctrine of 1957 was intended to achieve for the entire Middle East. Under this measure, the President was authorized by Congress to use military and economic means to protect the area against aggression by international Communism. Military aid programmes were approved for the area, and U.S. forces could be deployed in any way the President deemed necessary to safeguard the political independence and territorial integrity of countries seeking American protection.

The Eisenhower Doctrine represented an attempt to recoup some of the losses sustained by the West in the hapless Suez operation of the previous year — and to profit from some of its lessons. But as a barrier against the spread of Soviet power and Communist subversion throughout the Middle East, the Eisenhower Doctrine was far less of a success than the 10-year-old Truman Doctrine. If for no other reason, than the Arab obsession with Israel, the American effort was this time doomed to failure. The prediction had, in fact, been made by Dulles himself, back in 1953, he observed that Arab resentment of Israel's very existence ran deeper than Arab fear of Communism.

Dulles — and Eisenhower's — major legacy to succeeding U.S.

Administrations lay, however, in an area which was only beginning to come into its own in the 1950s: South-East Asia. This applies to the first — and could well apply to the second — Administration headed by Eisenhower's Vice-President, Richard M. Nixon.

PRESIDENT Nixon has rightly reminded his Democratic critics on numerous occasions that he inherited the Vietnam war from his Democratic predecessors, John F. Kennedy and Lyndon B. Johnson. But it is also true that they, in turn, had carried on — in greatly escalated fashion, to be sure — Eisenhower's Vietnam policy. Indeed, it may be argued that it was Dulles' decision, after the 1954 Geneva Conference on Indochina, to turn South Vietnam into a bastion of anti-Communism, that made the war virtually inevitable. And that policy had Nixon's full backing at the time.

But now it has apparently fallen to President Nixon to wind up the Vietnam war, and at the same time, officially "unfreeze" the Cold War, ushering in an era of big power accommodation, if not co-operation. Formal expression to the new American concept of world politics has been given in the Nixon Doctrine, which itself is a direct product of the international complications and the domestic pressures engendered by the war in Vietnam.

The Nixon Doctrine, first enunciated in Guam in 1969, is essentially a formula for a more limited — but, within its limitations, more tangible — U.S. commitment to a stable and secure peace.

Nixon Doctrine

In the words of the President's foreign policy report to the Congress in February 1971, the Doctrine "seeks to reflect these realities: that a major American role remains indispensable; that other nations can and should assume greater responsibilities, for their own sake as well as ours; that the change in the strategic relationship calls for new doctrines; that the emerging polycentricism of the Communist world presents different challenges and new opportunities."

In simple language, what the President is saying is that the postwar era in international relations has come to an end. In the days of Truman, the U.S., with its huge monetary reserves and its nuclear monopoly, was the only democratic power on earth strong enough, both militarily and economically, to take on the Soviet-led Communist monolith. Since then, dramatic changes have taken place. America's military supremacy over the Soviets has become parity, while her allies have grown stronger than ever — as witness the freshly united Europe — and they now face, together, a Communist world which has become deeply divided. If not fragmented — as witness the break between Moscow and Peking — beyond any immediate prospect of repair.

These new "realities" call for a reassessment of relations with the Communists of both the free and the Communist world. The U.S. can now attempt a serious rapprochement with Soviet Russia and with previously quarantined Communist China, and can even, although this is never stated on record — try to play one against the other, thus helping to restore the world balance of power. And, after 25 years of over-extending domestic resources and straining the national consensus on the exorbitant unilateral global responsibilities, a new kind of partnership is called for within the free world.

Under Nixon's new rules, the U.S. would honour all her treaty obligations. She would also provide a nuclear shield for any ally which happens to be threatened by another nuclear power, as well as for non-allied nations which are similarly threatened and whose survival the U.S. considers vital to her own security. In case of other types of aggression, the U.S. would provide military and economic aid — if requested and according to her treaty commitments — but the country directly involved would have to raise the manpower needed to fend off the aggressor.

The concept that it is the primary responsibility of a threatened nation to provide the manpower for its own defence is the most innovative and significant aspect of the Nixon Doctrine. It emerged from the bloody American experience in the quagmire of Vietnam, where half a million U.S. troops were for a time bogged down in a seemingly purposeless battle with an elusive enemy, and that is also where it has first been applied. "Vietnamization," a shorthand expression for the transfer of the ground combat load onto retrained Vietnamese units, while maintaining a powerful U.S. air and naval presence, is yet to prove its viability — especially after a cease-fire is declared and a political settlement concluded.

If it fails, and Saigon proves to be unable to withstand the pressure of Hanoi on its own, the disappointment will be great, and Washington will find itself in a fresh predicament for which new solutions may have to be devised. If it succeeds, President Nixon's entire Vietnam policy along with his Doctrine will be triumphantly vindicated.

The Nixon Doctrine, in its practical application, does not call for a wholesale repatriation of U.S. troops abroad. This has become apparent in the controversy between the President and leading Senate Democrats over the reduction of U.S. troop strength in Europe.

Retrospect and prospect

There is an element of irony in this controversy, for one of the Republican criticisms of Truman used to be his alleged preoccupation with Europe at the expense of American interests in Asia. The Asian continent had traditionally been an exception to the American rule against foreign entanglements. And, in the eyes of history, it may indeed seem strange that former Republican "isolationists" whose involvement in world affairs was secured by Truman with promises of a firm anti-Soviet stand, should now be charging the Democrats with "neo-isolationism" and "under-involvement" in the defence of the Free World.

But it is easy to make too much of this domestic dispute. The Nixon Administration is clearly anxious to establish a new working relationship with the Soviets — but without in the process putting a seal on the political divisions which date back to the onset of the Cold War. The President is not about to preside, during his second and last stewardship, over the dissolution of American power. As he put it in an address in Dallas in August 1971, "The strength that commands respect is the only foundation on which peace among nations can ever be built."

There is little doubt that the man who spoke these words, one of the most protean figures in recent American history, today represents the mainstream of American popular thinking.

'SPEAK HEBREW AND YOU'LL BE HEALTHY'



Eliezer Ben-Yehuda, the man mainly responsible for the revival of Hebrew as a spoken language, died 50 years ago. CHAIM RABIN, Professor of Hebrew Language at the Hebrew University and a member of the Hebrew Language Academy, describes Ben-Yehuda as a "seer who had the good fortune to appear at the right moment in history." The quotation in the headline is from one of Ben-Yehuda's works.

It was the spring of 1870. Europe was still in a liberal mood. In Germany and Austria, the Jews had achieved full citizenship rights; in Russia they were hoping to obtain them before long. True, in Germany a certain Stoecker had started a movement he called "Antisemitism" and in Russia reactionaries agitated against the Jews, but hope was strong that these were merely the last gasps of a dragon from the Middle Ages.

In this optimistic atmosphere, it was natural that hardly any notice was taken of an article which appeared in the Hebrew periodical "Hashachar" ("Dawn") in Vienna, especially as the number of those able to read Hebrew was rapidly diminishing. The article, however, in spite of its modest title, "An Important Question," was revolutionary. It drew attention to the "new child" that is born unto political science, and authority shall be upon its shoulder" (cf. Isaiah 8, 8), to wit: the idea of nationalism.

Jewish settlement

In somewhat confused terms, so that it is not quite clear whether it was the ill of Hebrew literature or those of the Jewish people that he sought to cure, the author suggested nothing less than the establishment of a Jewish settlement in Palestine to develop Jewish nationhood. He inveighed against assimilationists who deny the Jews nationhood because they do not all speak the same language: "We have a language in which even now we can write about anything we wish, and we shall also be able to speak it, if only we want to." And when such a settlement was established, "the Land of Israel will be the centre for the whole nation. Those who live abroad will also know that their 'nation' dwells in its homeland, and that there it has a language and a literature."

No wonder that an article expressing views like these was rejected by the editor of the first paper it was sent to as "not fit to print," and that even the editor of "Hashachar," Peretz Smolenskin, accepting it only because he realized the genius of its author, expressed his disapproval by inserting question marks after a few passages and by a reply in the next number.

The author was a student of medicine in Paris, barely 20 years old. A native of the Russian town of Luzhki, he had been a yeshiva student, but had been expelled for the crime of secretly learning Hebrew grammar. Later, he had gone to a Russian high school at Dvinsk. There, through the wave of national fervour that swept Russia during the war in which the Bulgarians gained their independence from the Turkish empire, he had become acquainted with the Western European concept of modern nationalism. Contact with Polish exiles in Paris helped him to formulate his ideas, and his article gives proof of much reading. The theoretical origins of his national thought also account for the pronounced cultural and language-oriented character of the nationalism he preached. This was to become decisive in all his future activity, and is strikingly contrasted with Theodore Herzl's political and social orientation 15 years later, when the question of language was dismissed with the remark: "Who amongst us knows enough Hebrew to buy a railway ticket?"

The young man's name was Eliezer Perelman, but he wrote under the pen-name Eliezer Ben-Yehuda. This reflected his father's name, Yehuda Leib; but it also lent what he soon adopted as his official name an aura of statehood. He was then already suffering from consumption. His disease forced him to abandon his medical career, but

it did not prevent him from leading a life of almost unbearable intensity and activity until his death in 1932. In an attempt to cure him, he was sent to Algiers, where he was his first contacts with Oriental Jews. He was much impressed by their traditional dignity, which made them seem like Biblical characters, and by their familiarity with the Bible and their use of sonorous Hebrew phrases. It was here that he acquired his admiration and love for Sephardim. When he settled later in Jerusalem, he even dressed in the garb of a Sephardi scholar. It was here, too, that he gained his firm attachment to the Sephardi pronunciation of Hebrew.

Ben-Yehuda did not know at the time he wrote his first article that Hebrew had actually begun to be spoken in Palestine in the 19th century. It served as a means of communication between Ashkenazim and Sephardim in the market and in the rare official contacts between the tightly closed communities of different origin in the cities. This "market Hebrew," too, was in what all living languages do (and what Hebrew itself had done in the Middle Ages); to invent new words. Ben-Yehuda thought up words during sleepless nights, and often sent out his wife to a shop next morning to ask for an article with a brand-new word, which was then spread everywhere by grapevine. The question of how to fill the huge gap between the existing vocabulary and that needed for everyday communication in a modern world was a worrying one; but Ben-Yehuda eventually found two short-cut solutions. One was to utilize all the combinations of Hebrew consonants not approached by existing roots (a procedure which would have given him something in the region of 8,000 new roots). The second was that since the very rich Arabic language contained many words which had accidentally not been preserved in the Hebrew sources, any Arabic word could be "restored" to enlarge the Hebrew language. Opposition from his

First conversation

It was probably with a teacher from Palestine in a cafe on Boulevard Montmartre, that Ben-Yehuda converted in Hebrew for the first time. Many years later he recalled the excitement he felt when "the strange sounds of this dead, ancient, Oriental language mingled with the noise of the gay notes of the living, beautiful, rich French language."

In 1881, the Alliance Israelite Universelle offered him a post as teacher in one of their schools in Jerusalem, which he accepted on condition that he could use Hebrew as the classroom language. Before he departed for Palestine, he asked a girl named Deborah Jones to become his wife. After their wedding he told his bride that henceforth he would only speak Hebrew to her, and she, who had introduced him to Russian literature and European thought, loyally began to learn the language to which her short life was to be tied. As did her sister, Hemdah, who married Ben-Yehuda after Deborah's death, helped him with his literary work, and wrote a book about him.

FROM the moment he set foot on the soil of Palestine, Ben-Yehuda spoke Hebrew to everyone he met, and found that he was understood. In Jerusalem, he found friends interested in a scholarly way in encouraging the use of Hebrew, foremost among them, Yehiel Michel Pines, the author of the first physics textbook in Hebrew. But when he told Pines of his plan to make Hebrew as alive in Palestine as French in France, the latter could only remark that this was a day-dream. And when Ben-Yehuda informed his friend that he was going to bring up his first

son, born in 1882, with Hebrew as his mother-tongue, Pines felt it necessary to warn him that the child would grow up an idiot. It was no easy undertaking to hit the mother from speaking to her child. Fortunately they found a woman who could speak enough Hebrew to look after him. And as the baby became a toddler, there must have been many crises in the household when he wanted to know the names of things about him, and father had to delve into the Talmud to discover a suitable word for something that had not been mentioned in Hebrew for over a thousand years, or perhaps was a recent invention. Yet no harm was done to young Itamar who, under the name Ben-Avi, became a voluble journalist, and in 1902 published the first story to be written by a sabra about life in Palestine.

Inventing new words

The problem of words soon became a pressing one, for it was obvious that for many things, both old and new, none existed. It was necessary to do what all living languages do (and what Hebrew itself had done in the Middle Ages); to invent new words. Ben-Yehuda thought up words during sleepless nights, and often sent out his wife to a shop next morning to ask for an article with a brand-new word, which was then spread everywhere by grapevine. The question of how to fill the huge gap between the existing vocabulary and that needed for everyday communication in a modern world was a worrying one; but Ben-Yehuda eventually found two short-cut solutions. One was to utilize all the combinations of Hebrew consonants not approached by existing roots (a procedure which would have given him something in the region of 8,000 new roots). The second was that since the very rich Arabic language contained many words which had accidentally not been preserved in the Hebrew sources, any Arabic word could be "restored" to enlarge the Hebrew language. Opposition from his

THE success of the Hebrew renaissance was assured by a political event—the assassination of the liberal Czar Alexander II on March 13, 1881, and the accession of the reactionary Alexander III, which was immediately followed by the Easter pogroms and the government's advice to the Jews to leave Russia. While many thousands went to England, America and elsewhere, a trickle of idealists went to Palestine, among them a high proportion of academic youth. These people readily accepted

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מכון אלון

(Continued from page 7)

Ben-Yehuda's ideas of linguistic nationalism, and though they themselves found difficulties in learning the language, they saw to it that their children got schools in which the language of instruction was Hebrew. By 1890, all schools in the Jewish settlements in Galilee were teaching in Hebrew. The first kindergarten with a Hebrew-speaking (and Hebrew singing) teacher was opened in Rehovot in 1898. In 1906 the first Hebrew high school in the country was founded in Tel Aviv, and a second in Jerusalem two years later.

The first Hebrew teachers were largely self-educated, with no experience of school-teaching, and must have had great difficulties with a language of which they had an imperfect command and which still lacked so many essential words. The children in their care came, in most cases, from homes that could do nothing to reinforce their Hebrew; on the contrary, it was the children who turned their parents into Hebrew speakers. While we can only have the highest admiration for the teachers who persisted under such conditions, it is clear that they were helped by their own and the parents' desire to put behind them everything that belonged to their former life and aspirations, and to start anew.

In the struggle for the Hebrew revival on the village schoolhouse front, Ben-Yehuda and his Jerusalem friends could play no active part. He was the charismatic figure who fired others by his words and his personal example; but the Hebrew which ultimately came to be spoken in the village and in Jaffa, and which is the source of the Hebrew we speak today, was not the same as Ben-Yehuda's house, and still preserved by his family. Ben-Yehuda, however, tried to come to the teachers' rescue in 1890 by creating a four-man "Language Com-

ELIEZER BEN-YEHUDA

mittee" which "discussed the words for the most necessary concepts needed in the spoken language... and the correct pronunciation." We know this only from the reminiscences of a participant, written many years later, for the Language Council ceased its meetings after six months, and it was nearly 15 years before any organized guidance was again forthcoming from Jerusalem. The Council was only revived in 1904/5 under pressure from the teachers, who were crying out for someone to unify the terminology, and in the new body Ben-Yehuda shared the chairmanship with the teachers' acknowledged leader, David Yellin.

Somewhere about 1900, the first young people educated in the Hebrew schools must have married and established families where Hebrew was spoken as a matter of course, being the only language the couple knew properly. Children born in these homes needed no special planning to grow up with Hebrew as their mother-tongue — they were the first monolingual Hebrew speakers for 1,700 years. Few as such children no doubt were, they provided the nucleus of natural Hebrew speakers around whom the ever-increasing stream of new immigrants, especially the Second Aliyah, could cluster.

It was they who in 1913/14 revolted against the plan for a technical high school with German as language of instruction, and forced the Zionist Organization to take an active role in promoting Hebrew. We may well regard this "Language War" as the event which marks the successful revival of the Hebrew language — the only case on record of a language being spoken

again after it has ceased to be used in speaking altogether. From then onwards, the number of Hebrew speakers proliferated as the Jewish population of Palestine grew and more people in the Diaspora prepared themselves for settling there, and it developed as do all languages whose speakers participate in the technical revolution of modern times.

Ben-Yehuda lived to see Hebrew recognized as one of the three official languages of Mandatory Palestine. Fifty years after his death, there are still different opinions as to whether the Hebrew language was revived by him or not. Some even claim that Hebrew never died, and therefore did not have to be revived. In a way, all are right: Hebrew was never a dead language, since it was always used

in writing, both religious and secular, and people prayed in it, and on certain occasions even spoke it. Revival in this case therefore means having Hebrew once more as the everyday language of a whole community — and this certainly was the achievement of the generation of the 1880s and after. A comparison between the Diaspora and Israel today shows what a major revolution that was.

Of course, Ben-Yehuda did not revive Hebrew single-handed. The hard work was done by many thousands of people, and not least by the children who were the first to have their lessons all in Hebrew. On the other hand it must not be forgotten that Ben-Yehuda advocated the speaking of Hebrew well before any one else did, and that for quite a time not one of the leading Hebrew writers accepted this idea.

Indeed, it might well have ended in failure but for the response he had from the immigrants who came from Russia at the same time as he settled in Palestine.

The real question, therefore, is whether this "New Yishuv" of 1881 would have started to speak Hebrew if the idea had not been put to them by a man, gifted with unusual charm and persuasiveness, who had thought it up only two years earlier? Would the "market Hebrew" spoken in the holy cities have become the basis of a Hebrew revival?

We cannot answer this question, for the propaganda of Ben-Yehuda is a historical fact. He was a seer who had the good fortune to appear on the scene at the right moment in history. Though history did his work for him, for most of the nation he was — and has remained — the symbol of the revival of the national language. And a symbol he certainly is and will always remain of single-minded devotion to a cause so improbable that, half a century after its successful fulfillment, many experts still refused to believe that it had been accomplished.

SECRET INGREDIENT: NO ALTERNATIVE

Eliahu Sochaczewer, the engineer, is one of 12 Jerusalemites this week named Honoured Citizens of the city. He talks about his accomplishments in making arms during the 1948 siege to PHILIP GILLON.



(Murray Bloom)

ELIAHU Sochaczewer was one of the founders of the Army Industries Division, which ultimately became the great industrial complex which has contributed so much both to Israel's defence and to the development of the country's industry. But, at the end of 1947, when he was appointed technical director of the division, then based in Jerusalem, he did not have very much to direct. When the siege of the city started, he and the men who helped him had to create armaments without raw materials.

"We had nothing, absolutely nothing. So we just had to improvise with what we could find. For instance, we made hand grenades from aluminium we found in a factory — as far as I know, this is the first time hand grenades were ever made from aluminium. We made explosives from potash that the Palestine Potash Company had abandoned at the railway station

— we made Cheddite, a French patent explosive." He emphasized that it was not a one-man job; he was fortunate in having in his team professors and lecturers from the Hebrew University, isolated there by the siege.

His son Amos — Ahuf Amos Horev, now the defence establishment's chief scientist and president-elect of the Haifa Technion — was at that time commander of a unit stationed at Kiryat Anavim. There he had at his disposal that formidable weapon, the Davidka. A Harut engineer managed to get to Kiryat Anavim and, after a night's work, returned with the specifications of the Davidka.

"There were two old cannon mementoes of World War I from them we made five Davidkas. I want to stress that it wasn't just me — it was teamwork. I'm not always sure that teamwork is the best system,

but it certainly worked in those days of the siege. Never have people worked with such unity and dedication."

Mr. Sochaczewer now has a workshop in Rehov Yirmiyahu, the artery connecting Ramat Hashikma (above the door is a sign with his name and the inscription: "Maker of scientific and industrial instruments." He is still inventing away as busily as ever. One of his latest products is an instrument, called a Recurator, which is used for the reclamation of rare books and manuscripts. These often have holes and pieces missing; filling in the gaps by hand is a very long, laborious and expensive process. Esther Alkalai, of the National and Hebrew University Library, explained the problem to Sochaczewer. He found the solution in the Recurator, which plugs every hole neatly with paper fibre. The machine is patented through the University's Yissum Company, and one has been ordered by the U.S. Library of Congress.

Reverting to the old days, he comments: "Sometimes I think it is a pity that today nobody remembers how we held Jerusalem. They take everything for granted, they assume it's only natural that Jews should be in Jerusalem. But it was tough and go. Our secret weapon was not our Davidkas and aluminium hand grenades; it was No Alternative. We used our brains, but the real ingredient that made things work was that — No Alternative. Then there was the spirit of the people, simple people, who took all that the Arab Legion could do to them. That was the great thing. Such courage, such discipline! True, Dov Joseph's organization of the few supplies we had was excellent, but who would have believed that people would have such fortitude, such endurance?"

"You know, I'm not a strategist, but I think that withstanding the siege of Jerusalem was the key to our winning the War of Independence. Abdullah was obsessed with the idea of becoming king of Jerusalem. If he had turned his well-trained Legion, with its British officers, armour and artillery against the Jews in the plain, right at the outset of the fighting, he might have broken through. But he concentrated on Jerusalem. This gave the plain a breathing space. "Now, Jerusalem was a built-up area, every building made of stone, very strong. The Legion's 25-pounders did very little damage here. Tanks couldn't get in — even a man with a bazooka can be a match for a tank in an area like this. Look what happened to Hitler's armies in Stalingrad. In the open areas of the plain they could have hit us hard. "Yes, we were very lucky that Abdullah concentrated on Jerusalem. And that the people took it."

When the Army engineers — among them Amos Horev — managed to open the Burma Road, supplies flowed in, and the defenders of Jerusalem could use conventional weapons.

ELIAHU Sochaczewer was born in Poland, where he studied at vocational and technical schools. He came to Jerusalem in 1920, at the age of 18, and learned engineering on the job. "But," he adds, "in 1944 I was officially recognized as an engineer by the Engineers' Association."

From 1927 to 1949 he was the technical adviser of the Hebrew University on Mount Scopus. "On April 13, 1948, I was supposed to go up the mountain in the convoy to Hadassah and the University. I was delayed and missed it. The convoy was ambushed by Arabs at Sheikh Jarrah, and 77 people were killed."

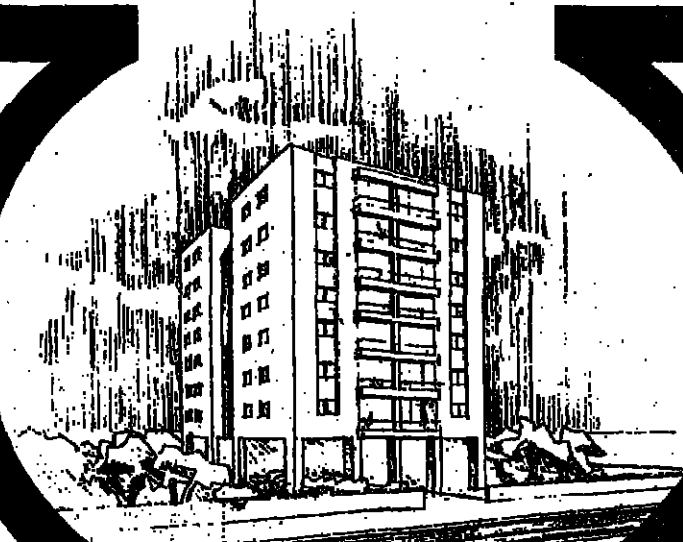
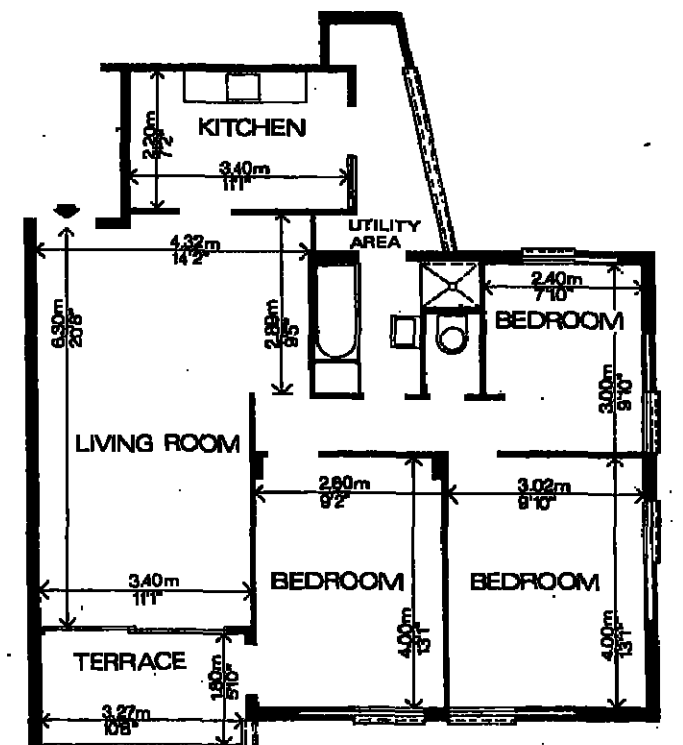
After the University lost Mount Scopus, and moved into Terra Sancta, he felt that it no longer needed his services. So he worked for the Ministry of Defence, and when the war ended, left the Ministry and opened his own business.

To some extent, Sochaczewer's is a "think tank" operation — the major equipment of his workshop is the ideas in his head which he turns into plans on a drawingboard, and then into machines and instruments. He now employs six men.

"I have some bread and butter standard lines, but for the most part, I go for custom-built items. People come to me with their problems, and I make machines

to solve them. For instance, 15 years ago I built an oven to destroy old banknotes for the Bank of Israel. It's not as easy as it sounds: destruction has to be so complete that not a shred is left. And you can't have a lot of smoke — the Bank of Israel is in the middle of the city. That oven's still going strong. But now the Bank's going to a new place, and I've designed a new oven for them.

"Science-based industries are obviously the thing for Israel, where we have plenty of brains and not much raw materials. We can develop ideas. I hope to produce a lot more; there's no limit to what we can do. As we proved in the siege."




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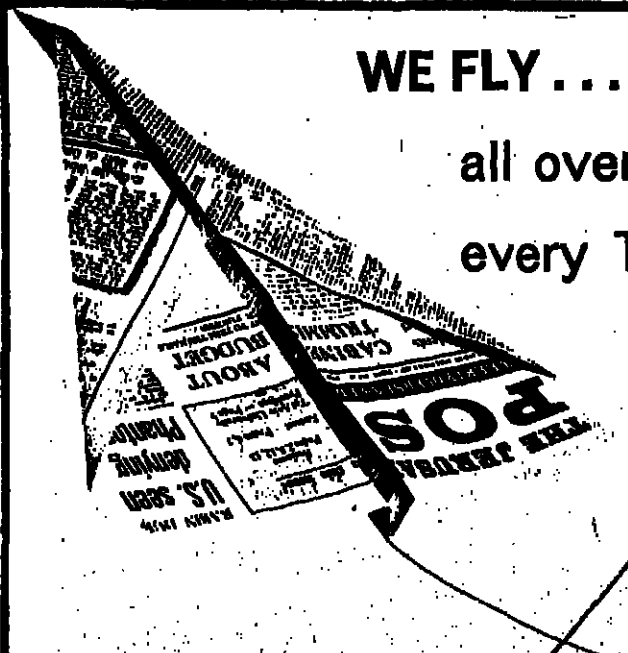
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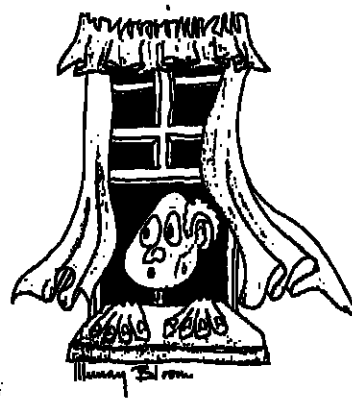


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ARISTOBULOS THE ENFORCER BY EPHRAIM KISHON



At the other end of our suburb, right next to the highway, there is a small cluster of luxurious two-family villas framed by gardens. Until now we were convinced that this neighbourhood was nothing less than paradise on earth, but after the Aristobulos affair we are no longer so sure.

What actually happened?

What happened was that in one of the villas there lived Opaz Mayer, music teacher, and Yehoshua Spiegel, clerk. The two men and their families started off on the wrong foot and did their level best to remove each other from the common property. They emptied tons of garbage on each other's gardens, cut their antenna wire, and it is said that Opaz Mayer once even attempted to connect Spiegel's bathtub to the high-tension line.

The situation became even more critical when Yehoshua Spiegel realized that as long as Mrs. Spiegel worked his whole salary was being gobbled up by the Department of Internal Revenue. Thereupon he resigned, and ever since only the wife works, while he is at home all day long bursting with energy and repressed initiative. Indeed, it was obvious to everybody that one of the two neighbours would have to leave. The question was, whose nerves would snap first, and the betting was three to one on Opaz Mayer.

Historic turn

So far this is a fairly routine story that could happen in any block of apartments where Jews live. But one cloudy day events took a historic turn. The Spiegel acquired a dog by the name of Aristobulos. He was not a big dog. On the contrary, he was quite small; but his bark had all the characteristics required to drive an ordinary neighbour out of his mind, to say nothing of a neighbour who was also a music teacher with perfect pitch. Besides, Aristobulos always barked at the most inconvenient hours — that is, at 5:15 a.m., between 2:00 and 4:00 in the afternoon when Mr. Mayer was taking a nap on the sofa, at midnight, and again between 3:30 and 4:00 a.m.

On the third day of the dog's appearance in the area, during the regular afternoon concert, Mrs. Mayer came out into the garden and from there broadcast the following warning in the general direction of the Spiegel's house:

"Listen, curb that monster if you know what's good for you. Otherwise so help me, my husband will shoot him!"

Clearly dangerous

Nor was this an empty threat, because the whole neighbourhood knew that Opaz Mayer kept a hunting rifle at home. Therefore Mrs. Spiegel took the warning to heart, and after that, whenever Aristobulos started his non-stop barking, she immediately appealed to him in a soothing voice as follows:

"Quiet, Aristobulos! You are disturbing Mr. Mayer. Aren't you ashamed of yourself? Quiet! Sh-sh-sh!"

But the dog did not quieten down. On the contrary, he stepped up the decibels, as if trying to demonstrate his belief in the freedom of barking. So Mr. Mayer wrote to his legal adviser and requested the protection of the law against this four-legged disaster. But strangely enough, it appears that the lawyer took Aristobulos' side. He replied to Mr. Mayer that according to the law it was every citizen's right to keep a barking dog at home, and there was no clause in any law which defined the kind of bark or its timing.

What else could Mr. Mayer do?

He got up one moonless night, grabbed his rifle and set up an ambush behind a clump of trees, waiting for Aristobulos' inevitable exit. But the dog only barked at the customary hours (0:00; 3:30; 5:15) and did not come out. From time to time Mr. Mayer thought he heard the dog scratching at the door and whining disconsolately, but his owners did not open the door, partly out of cruelty, partly because they sensed the danger lurking out there.

The next two nights were exact replicas of the first. The dog barked and stayed indoors. But Mr. Mayer lost patience and sneaked up to the window of the Spiegel's bedroom to check into this physiological mystery. Opaz Mayer pressed his nose against the windowpane and looked — and could hardly believe his eyes.

What he saw was this: Mr. Spiegel lying on his bed, a bored expression on his face — and barking. Next to him Mrs. Spiegel dozed fitfully, repeating from time to time the following automatic message:

"Quiet, Aristobulos! You don't let Mr. Mayer sleep. Quiet!"

Police called in

Mr. Mayer's first impulse was to shoot the sonofabitch, but he pulled himself together, went straight to the police and related the whole shocking story to the duty officer.

"The officer listened attentively, then awoke and asked, 'So what?'"

"Maz!" Opaz Mayer roared. "That sonofabitch is ruining my hearing and has not let me sleep a wink for a whole week!"

"Sorry," the officer replied. "I can only act against loudspeakers barking after midnight. I cannot prevent anyone from barking except if he does it while it is legally pasting up posters. As a matter of fact, this comes within the jurisdiction of the municipality."

So Mr. Mayer went home and next morning, after Aristobulos had awakened him at 5:15, hurried to his lawyer and complained that Yehoshua Spiegel was masquerading as a dog. The lawyer consulted his books and after a while gave his client a totally negative legal opinion.

"In the British Mandatory law there is absolutely nothing which forbids the imitating of animal voices. What's more, Ottoman law even prescribes the fee to be paid to a person employed as a watchdog. So the only solution

for us is to lodge a complaint against him because he has not applied for a permit to keep a dog in his house."

The astute lawyer was as good as his word. The very next morning he submitted a complaint against Yehoshua Spiegel for not paying the dog tax on himself and demanded the dog's immediate arrest. But he was informed then and there he was badly mistaken, because the tax had indeed been paid for a whole year in advance on behalf of a pedigree dog of Scan-dinavian breed by the name of Aristobulos the First.

In the meantime the barking grew louder by the hour; it was as if Aristobulos realized that this was the final battle.

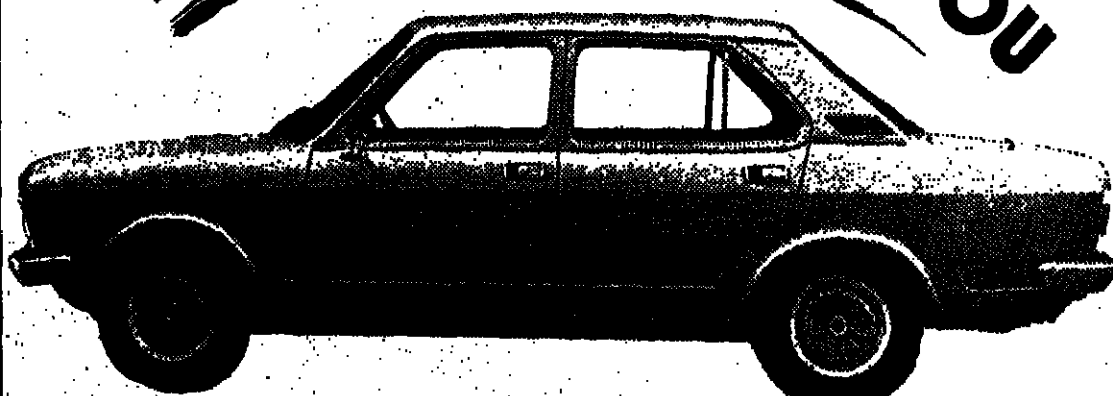
Mr. Mayer made a last desperate effort and informed the Minister of Health that, judging by his voice, his neighbour Aristobulos was a rabid dog whose destruction should not, in the public interest, be delayed a moment longer. A government veterinarian was immediately dispatched to our neighbourhood, gave Yehoshua Spiegel a thorough check-up, issued him a clean bill of health, and then the Ministry of Health debited Mr. Mayer with the expense of the examination.

That did it. Early this month the Mayers pulled up stakes and moved north. Since then this is again a quiet neighbourhood. According to radical circles here, Mr. Mayer ought to have barked back. But of course it's very easy to dispense advice, but quite another matter to bark a duet.

Translated by Yohanan Goldman
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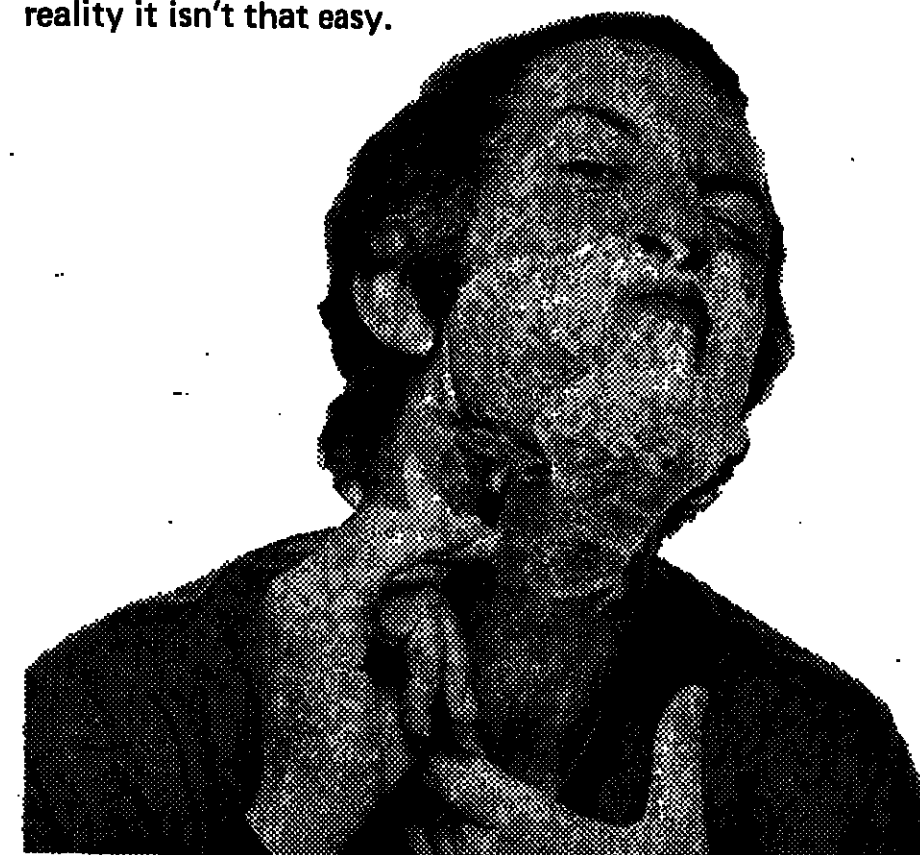
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ALL OVER THE COUNTRY



As a matter of fact, you're shaving every morning without lather.

If you're one of those who finish shaving with one stroke of the blade — you are lucky. If not — you've got a problem. Because with the first stroke everything goes smoothly. The blade skims the lather, takes off some of the whiskers and all of the lather. If by now you've finished your shaving — then any cream will do. But in reality it isn't that easy.



To get a close shave you've got to go over "problematic" areas 4 to 5 times.

In those areas you can't easily get rid of all the whiskers in the first shave. You use the blade and then feel your face with your fingertips. If it isn't smooth you use the blade again, and then your fingertips . . . and your blade again . . . sometimes 4 to 5 times. And all this to no avail. The blade has taken the lather off in the first shaving.



To get a close shave (and not shave the skin off) you've got to add lather 4 to 5 times.

When you shave without lather the blade is hurting the skin. There is a solution: add lather several times. But since you won't do it we've found another solution: Lanolin.

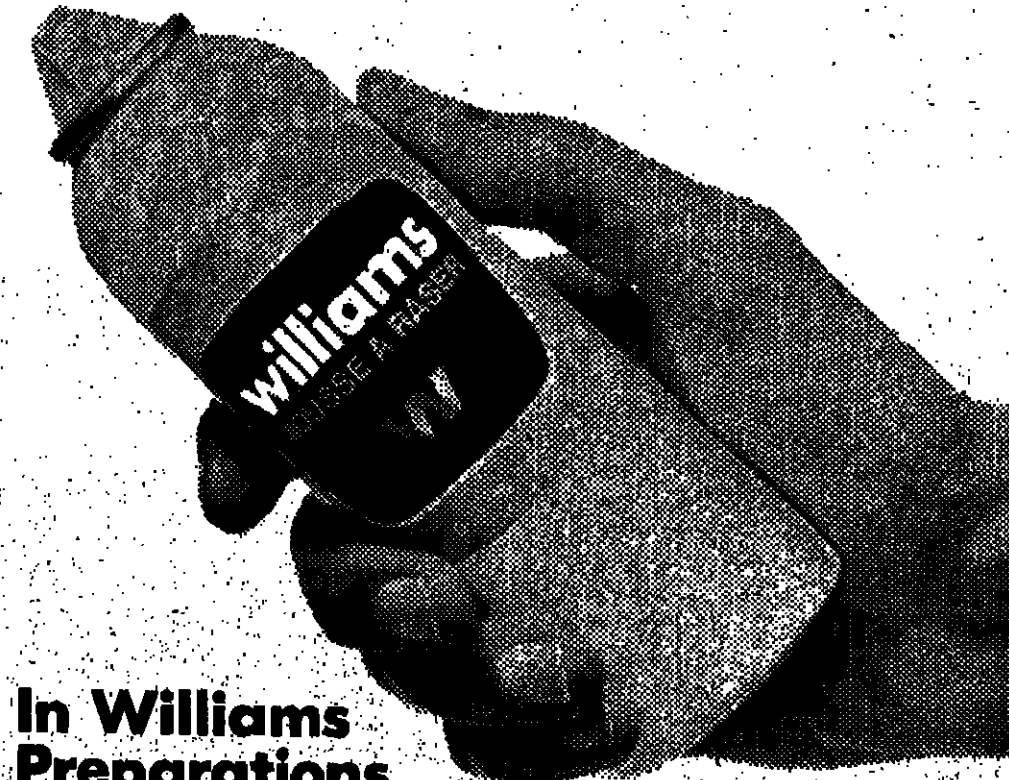
Lanolin: A Softening Agent

Lanolin is a natural ingredient that penetrates the skin, softens it and nourishes it. Lanolin's characteristics make it an indispensable ingredient in shaving preparations. Lanolin protects your skin from the blade's sharp edges. It acts even after the lather is off. In nourishing the skin it prepares it for the next shaving.



Since you aren't adding more shaving cream, Williams has added Lanolin.

When you're using Williams shaving cream you're putting two layers on your face: one containing several active ingredients (existing in other shaving creams) and another invisible layer with a Lanolin base that promotes a smoother blade movement even after the foam is off.



In Williams Preparations the Lanolin acts after the foam is off.

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The A.J. Committee at 60

Let's get Sherlock and Raffles together

NOT FREE TO DESIST: The American Jewish Committee 1906-1966 by Naomi W. Cohen. Introduction by Saul W. Baron. Philadelphia, Jewish Publication Society. xlii + 652 pages. \$9.

Reviewed by Reuven Surkis

Naomi Cohen has written an interesting, at times critical, but on the whole sympathetic history of the first 60 years of the American Jewish Committee. She traces the American Jewish Committee from its beginnings in 1906, when 31 American Jews met in New York City, and formed, as a response to the widespread persecution of the Jews in Czarist Russia, a national Jewish defense organization dedicated to safeguarding the religious and political rights of world Jewry. She carries her history to the mid-1960s, when the committee defined itself as primarily a human-relations and social-action body concerned with strengthening the democratic and pluralistic nature of American society.

The central theme of Dr. Cohen's work is the way the Committee constantly searched out and re-defined its role in keeping with the changing positions of and issues confronting world Jewry, American Jewry and American society.

The Committee's men like Jacob Schiff, Adolf Ochs, Julius Rosenwald, Felix Warburg, Cyrus Sulzberger, Louis Marshall, Oscar Straus and Cyrus Adler, representing the German elite of American Jewry, conducted at the highest levels of government a "court jew"-style diplomacy on behalf of world Jewry. Their approach was based in part on their desire to guard against the rise of the more popular-democratic and radical Jewish organizations associated with the recently arrived immigrants from Eastern Europe. But concentrating its efforts in the years preceding World War I on helping Russian Jewry, the Committee supported liberal immigration laws, helped to defeat the literacy-test requirement for immigrants in 1907 and 1913, and — in the wake of the discriminatory treatment accorded American Jews traveling in Russia — organized a widespread political and public-opinion campaign which led, in 1911, to the abrogation of the Russo-American commercial treaty of 1832 in 1911.

Independent action

From its inception, the Committee maintained a policy of independent action, cooperating with other Jewish organizations only when Jewish public opinion forced their hand, when cooperation was necessary for a specifically defined need, or when its refusal to participate in joint endeavors seemed likely to jeopardize its image and position. The Committee supported the Kehillah experiment in New York City after working out an agreement with its organizers, which stated in part that the Kehillah would deal only with local concerns and that national and international issues would be left to the Committee. In preparation for the Paris Peace Conference at the close of World War I, the Committee joined the first American Jewish Congress on the conditions that the Congress would deal solely with the formulation of policy affecting European Jewish communities and would later disband. During World War II, the Committee, finding itself in opposition to the resolution calling for a Jewish state in Eretz Yisrael, withdrew from the American Jewish Conference. In 1952 it left the National Community Relations Advisory Council, and up to 1966, the year Dr. Cohen concludes her study, the Committee was the only major Jewish agency not participating in the Conference of Presidents of Major American Jewish Organizations.

Defining 'legitimate areas of concern' — David Ben-Gurion, then Prime Minister, and the late Jacob Blaustein, then Honorary President of the American Jewish Committee, in Jerusalem in 1958. (photo by Schlesinger)

ing in the Conference of Presidents of Major American Jewish Organizations.

Though never part of the Zionist movement, the Committee constantly had to grapple with the questions and problems raised by Zionism, Jewish statehood and Israel. The author brilliantly describes the important role the Committee played in helping to bring about the creation of the State of Israel, while constantly distinguishing between philanthropic work in and support of Jewish immigration to Eretz Yisrael as a refuge for Jews and acceptance of the Zionist principle of a Jewish State. The Committee cooperated with Zionist organizations and supported their endeavors when no direct Zionist ideology was involved. Though receiving the Balfour Declaration with "profound appreciation," the Committee stated that Eretz Yisrael would be considered only one of many homes of the Jewish People and that the majority of Jews "will continue to live in the lands of whose citizenship they now form a component part."

In the 1920s, at the initiative of Chaim Weizmann, who sought ways of involving non-Zionists in the practical work of the Yishuv, Louis Marshall and other prominent Committee members brought into being the Jewish Agency. Throughout the 1930s, they joined the Zionists in fighting British restrictions on immigration to Eretz Yisrael. Opposing as an extreme Zionist position the 1942 "Biltmore Programme" which called for the creation of a Jewish State in Eretz Yisrael, the Committee instead called for the establishment, as a transitional step, of a United Nations trusteeship for Eretz Yisrael. In 1948 it supported the recommendation of the Anglo-American Committee of Inquiry for the admission of 100,000 Jewish displaced persons to Eretz Yisrael and in 1947 supported partition of Eretz Yisrael "not as an ideal course but as one which promised amelioration for homeless Jews and also had the backing of the U.S. Government."

With the establishment of the State of Israel, the Committee continued its traditional policy, by supporting Israel's diplomatic and economic conditions that the Congress would deal solely with the formulation of policy affecting European Jewish communities and would later disband. During World War II, the Committee, finding itself in opposition to the resolution calling for a Jewish state in Eretz Yisrael, withdrew from the American Jewish Conference. In 1952 it left the National Community Relations Advisory Council, and up to 1966, the year Dr. Cohen concludes her study, the Committee was the only major Jewish agency not participating in the Conference of Presidents of Major American Jewish Organizations.

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THE RIVALS OF SHERLOCK HOLMES edited by Hugh Greene. Harmondsworth, Penguin. 382 pp. 40 p.

RAFFLES: The Amateur Cracksmen by E. W. Hornung. London, Chatto and Windus. 285 pp. £1.50.

Reviewed by Teresa Aronson

WHO today remembers such characters as Austin Freeman's Dr. John Thorndyke, barrister and expert in medical jurisprudence? Or Baroness Orczy's Old Man in the Corner, a grotesque given to long-distance deductions while seated in an A.B.C. (tobacco)? Or Arthur Morrison's sinister Dorrington, whose greed often conflicted with his clients' interests? Yet Sherlock Holmes was by no means the only private detective harrying the criminal underworld through the fog of late-Victorian and Edwardian London. The years between 1881 and 1914 were a great period for the writers of detective short-stories: magazines such as "Pearson's," "Cassell's," "Harmsworth's," "The Windsor," "The Royal Magazine," and, of course, Holmes' own "Strand Magazine" were crammed with dastardly murders, exotic poisons, and ingenious thefts of British military plans by German (or Russian or French, depending on the political crisis of the month) secret agents — all rolled by the exertions of some steely-jawed sleuth.

Hugh Greene has chosen for his anthology 13 stories by nine authors from this treasure-trove of unfairly forgotten mysteries, prefacing the book with a short discussion of the writers included. The book would be interesting if only as a study in the development of the detective-story genre — these early examples are surprisingly closer to the realism of today's Margret, for example, than to what Greene, in his lamentably brief introduction, rather nastily classifies as the "unreal country house or ye old English village" school of English detective story in the years between the wars. "When Agatha Christie, Margery Allingham, Ngaio Marsh and Dorothy Sayers exchanged their monstrous regiment of women" (Artificial perhaps, but good, Mr. Greene — and, written by females!) Happily, the collection is not merely of historical value: the stories are extremely readable, and what mystery addict can get too many of those?

The thrill of the game

If Sherlock Holmes had a contemporary rival in popularity, he was E.W. Hornung's Raffles — not a detective, but a criminal. An aesthete, a graduate of a distinguished public school, a skilled amateur cricketer, Raffles seems to be a model late-Victorian gentleman except for his source of income, burglary. Even more than the thrill of the game, the sport of outwitting Scotland Yard, treasured by his admiring but disapproving accomplice, Bunny, Raffles is forever doing outrageous things: stealing a priceless gold cup from the British Museum in broad daylight to admire at his leisure and then mail back to the Queen as a Jubilee present, or sliding a diamond necklace at a houseparty to the teeth of both the police and a gang of professional jewel thieves.

E.W. Hornung was the brother-in-law of Sherlock Holmes' Arthur Conan Doyle, who once described him as "one of the sweetest na-

tured and most delicate-minded men I ever knew." Nevertheless, Doyle, a man of almost unbearable rectitude, disapproved of Hornung's hero on the grounds that he made crime too attractive and might mislead some impressionable boy into a life of crime. The criticism seems unfair: Raffles is attractive, yes, but Hornung — and Bunny — make certain the reader realizes the basic egoism of Raffles, the rather callous selfishness and unthinking impulsivity which keeps dragging Raffles into imprudent adventures, generally leaving Bunny holding the bag — a selfishness relieved by a real affection for Bunny which sends Raffles plunging back into danger to extricate his friend.

A comparison

Naturally, comparison between Holmes and Raffles are irresistible: they share a fascination with the precise mechanics of crime; both are adept with disguise; both have devoted, slower-witted assistants to record their exploits (although Watson, it is always assumed, exaggerated his denseness as a matter of literary technique, to set off Holmes' brilliance, while Bunny, alas, though sweet, is a very, very stupid). It would be fun to imagine a "Raffles Meets Sherlock Holmes" adventure along the lines of a "Dracula Meets Frankenstein" horror potboiler, but perhaps it's just as well the brothers-in-law never wrote a joint story, for Raffles, engaging rogue that he is, would have been no match for Holmes. Note, for example, his satisfaction as he leaves the scene of a robbery:

"And but for a train of mangled doors behind the iron curtain, a bottle of wine and a cigar-box with which Iberts had been taken, a rather black towel in the lavatory, a burnt match here and there, and our finger-marks on the dusty banisters, not a trace of our visit did we leave."

And this is more than 10 years after Holmes' famous article on tobacco ash, showing the importance of just such small details to the clever detective! (Raffles does get caught on an extraordinary number of times, to be honest — not only by police, but fellow thieves, schoolboys, and once even by an old mistress!)

The reprint of these Raffles stories make marvellous reading: when will someone be kind enough to bring the rest out again?

Pulitzer Prize poet Snodgrass here next week

WILLIAM D. Snodgrass, Pulitzer Prize-winning poet and Professor of English and Speech at Syracuse (N.Y.) University, will give a series of lectures and readings in Israel next week. He will be during a tour of Middle Eastern and African countries.

The following is his schedule here:

Sunday, 8:30 p.m. — U.S. Cultural Centre, 71a Hayarkon, Tel Aviv. For free tickets phone: Tel Aviv — 58171 Ext. 274 or 255.

Monday, 8:30 p.m. — U.S. Cultural Centre, 19 Keren Hayesod, Jerusalem. For free tickets phone 225755 or 222376.

Tuesday, 8 p.m. — University of the Negev, Beer-sheva.

Wednesday, 7:30 p.m. — Haifa University.

Thursday, 3:15 p.m. — Bar-Ilan University, class of Dr. Richard Sherwin.

Zionism & Palestinism Women on themselves

Eliav's 'Balfour Declaration'

ERETZ HATZVI ערצ חצבי by Arie (Lyova) Eliav. Tel Aviv. Am Oved. 488 pp. IL16.

Reviewed by David Krivine

THE word Zionism (like the word Socialism) has been much debated since those exalted and difficult days when it was an ideal yet to be realized. The obvious explanation is that Zionism has passed in our lifetime from vision to fulfillment — and this is the kiss of death, as far as ideologists of the Left are concerned.

There is no greater sin than to become the Establishment, because then the ideal turns into the real, which is a horse of another colour. Moreover, people stop writing about the ideal once it achieves its objective; and that is a grave mistake. Lyova Eliav has rectified this error, helped perhaps by the fact that he is himself a bit of an oppositionist inside the Israel Establishment.

His latest book has little to say that is new. But he says it in a different context. He takes a look at Israel not as it was in the age of Aryeh Leib Pinsker and Ber Borochov and Ahad Ha'am, but as it is today — yet he glances through the spectacles of these prophets were at the time. The book could be subtitled: Zionism on Israel's 25th anniversary.

Its publication is particularly appropriate now, and it deserves translation into English. For once upon a time the only people who thought about Zionism were the Zionists, and they scarcely need to be reminded in their middle age that the political philosophy underlying Israel's policies is peace-loving and humane. But Israel's political presence has brought Zionism to the notice of non-Zionists and non-Jews. And because Israel has won three wars, they assume that Zionism is a form of belligerent chauvinism.

Mr. Eliav shows how wrong that is — not because his policy towards the Arab states is different from the Government's. He just expresses it differently. This is an important point. Although only a small part of the book deals with the territorial question — the question of "the areas" — it has aroused the biggest controversy, and contains within itself, as in a microcosm, the contrast that runs through the book between the doves and non-doves (we do not talk about the hawks, who are outside the circle of power).

It is the contrast between visionaries and realists about the same set of facts. The facts in this instance are first, that Mr. Eliav has no intention of going back to the 1947 situation. He wants to keep part of the Golan Heights; Judaea and Samaria must be demilitarized (with joint inspection) as does Sinai; the Etzion Bloc and some other settlements remain in Israeli hands; Israel must have a lease on Sharm el-Sheikh; and there is no question of re-partitioning Jerusalem.

Compared with Herut policy, this is one of national self-denial. But compared with that of the Alignment? Eliav proposes the "Vatikanization" of Jerusalem. Well, Foreign Minister Abba Eban has offered "everything that lawyers can devise" to develop Arab rights in an Israeli Jerusalem. Eliav wishes to restore most of the populated Arab areas to Arab rule. So does the Prime Minister. Has Mrs. Meir not stated publicly that she does not wish to wake up every morning asking herself how many Arab babies were born during the night?

Nevertheless many politicians and journalists, both at home and abroad, have taken the subject up with vigour. Israelis should phrase things differently, they say. We should make declarations, and then everything will fall happily into place. Mr. Eliav recommends pub-



Arie Eliav—oppositionist inside the Establishment.

lishing a kind of Balfour Declaration for the Arabs. Can such an approach change the course of events?

The Government has said to the Arabs, and repeats this almost every day, that it is ready to negotiate a peace settlement, in which the current borders will be up for discussion. Is it conceivable that the Arabs should be willing to make the kind of settlement that Israel has stated she will accept, but that they will remain in a state of no-war, no-peace just because we have not styled our proposal grandly enough, or gracefully enough, or politely enough, or emphatically enough?

It is hard to believe. The gap with the Arabs cannot be bridged so easily. The Arabs underline the existence of this impasse by their inability to exploit the gold on tactical advantage that Israel's offer means for them. Politics be damned, is actually better for them than Mr. Eliav's. In negotiating with Mrs. Meir and Messrs. Dayan and Galili, the Arabs would have an even chance of wrecking the parley. The atmosphere of doubt about whether these strong-minded leaders are really prepared for a major withdrawal offers the Arabs room for manoeuvre. By accepting the challenge to start proximity talks, they could either secure Mr. Eliav's terms, or expose the Israelis as aggressors who do not wish to surrender territories at all.

They do not undertake this dialogue because they fear it might succeed. There may be some persons in Egypt and Jordan whose views about achieving a settlement are not so far from those of Mrs. Meir. But whereas the Prime Minister has a majority and is ready to undertake the talks, confident (rightly or wrongly) that she can bring the opposition to heel, the pressure of opinion in their countries is overwhelmingly on the other side.

Refusal to believe this reveals the weakness of the doves and idealists as against the realists.

Mr. Eliav is convinced that humans love each other, that "humanistic and parliamentary socialism" will win everywhere, that the outstretched hand of the Jew must in due course draw the outstretched hand of the Arab. The realists are more sceptical. They think the Arabs will conclude peace when Israel becomes too powerful to be defeated, not before. This makes them stick to territory as far as possible, and as long as possible.

But only as long as it takes the Arabs to accept Israel's offer to talk about peace. And here another point should be made. The main difference between Israel and her critics is over who is supposed to give what to whom. Men like Maurice Schumann in France and Christopher Mayhew in England say Israel should "return" or "give back" territories to the Arab States. Israelis do not see it that way. Mr. Eliav is as dovish as a sincere Israeli patriot can be. Yet even he starts from the classic Zionist premise that the national home of the Jewish people is Eretz Yisrael—Palestine, or what he calls the Land of the Twelve Tribes. It would be better described as the Land of the 9½ Tribes, since 2½ tribes — Reuben, Gad and half of Manasseh — are on the East Bank of the Jordan, and those he has given up.

But then Mr. Eliav goes overboard. In his eagerness to understand the Arab viewpoint, he gives ardent recognition to the relatively new concept of a Palestinian Arab nationality. This savours a little of the loose thinking to which political sentimentalists are prone. Nationality is a collective identity that nationals have with each other, and with no one else. Nations may possess several territorial states, but they have only one intrinsic nationality. A Frenchman is a Frenchman because he is not a German. A Jew is an Israeli because no other nation in the world will recognize him as pertaining, indigenously and without qualification, to its own ethnic-religious-social prototype.

In building up a Palestinian nationality for the Arabs, Mr. Eliav has blown up what is really nothing more than a form of "local patriotism." In fact, he provides the answer in his own text, which points out that during 1949-1967, Jordan annexed the West Bank — and the Palestinians for their part "annexed" the East Bank. Jordan (or Syria) can become the expression of Arab nationality in this zone as much as a newly created Arab Palestine, because it is Arab nationality which is at stake, not Palestinian nationality.

The geographical area of Eretz Yisrael-Palestine is the home of all the Arabs living in it, but it is the national home only of the Jews (just as Syria and Iraq are the home of the Jews living there, but the national home only of the Arabs). Therefore, any transfer of Eretz Yisrael territory to Arab sovereignty is a surrender of our rights, not a restoration of theirs. Gentiles reading Mr. Eliav's book will understand this, and also one other fact: that Israel is willing to make the surrender nevertheless if it is part of a settlement ending the conflict.

The Zionists of Israel, given voice eloquently in "Eretz Hatzvi," have proclaimed and are proclaiming their readiness to make a third effort to partition Eretz Yisrael. They will give up not only the 2½ tribes across the Jordan, but most of Judaea and Samaria, too (not to mention Sinai, on which according to Mr. Eliav, we have no historic claim). But the Arabs will not even talk about it. Not even, I fear, after reading Mr.

WOMAN ON WOMAN, edited by Margaret Laing. On loan at British Council Library, Jerusalem. Reviewed by Aviva Even-Paz

SOMEBODY had the bright idea of finding out from different well-known English women, all obviously intelligent, articulate but not strident, just how they feel about their own lives. The list includes, among others, Lady Sumnerskill and Lady Stocks, two women who have made their mark in public life and politics; Eva Figes, a novelist; Sister Dorothy Berridge, a nun; Sheila Kitzinger, an expert on painless childbirth; Elizabeth Longford, the writer of historical biographies.

They are all middle-class women and share a middle-class outlook. Somehow one feels that the determining factor for nearly all of them is that they regarded it as their duty to get wherever they've got. One feels perhaps that this lot were born into families where there was a general atmosphere of success, of "taking one's rightful place in society," whereas working-class women by and large are not success-orientated.

Notable exception

The most notable exception is Eva Figes, whose story is the most moving. I believe she is Jewish. Miss Figes is now an established novelist. She married a second time (the only puzzle is why did such an intelligent woman make such a terrible mistake) who deserted her and their two children, and refused to pay maintenance. Her description "To have someone to talk to during of how she climbed out of her the day." So much for liberation.

dispendency makes frightening and inspiring reading. Nemosa Lethbridge relates the horrors of the barren state, while Sheila Kitzinger manages to make her piece on childbirth a mirror to a much more profound view of life. Mary Stoll discusses the splendours and miseries of being a "Guardian", and how she still considers it an outrage for any editor, night editor, or chief sub-editor to say to any young woman, "This is a woman can't do." In Israel, we've progressed considerably further.

Still, one wonders if we women aren't all engaged in making life uncomfortable for each other with this emphasis on obvious achievement. A recent survey has shown that many women pretend to be much more ambitious than they really are, in keeping with current fashion. Have we "freed" ourselves, in order to become fully paid-up members of the rat-race? The "Observer" ran some time ago a series of articles by Polly Toynbee, a young journalist, on "Women at Work." One of them was on women working in a baked-goods factory where they did jobs like dumping clots of cream one cake after another on a conveyor belt. To a Miss Toynbee this was appalling, terrible mistake) who deserted her and when she asked them why they did it, they answered in chorus "To have someone to talk to during of how she climbed out of her the day." So much for liberation.

UNIVERSITY OF HAIFA Registration of New Students for 1973-74 January 14-March 15, 1973.

UNDERGRADUATE STUDIES (B.A.) Humanities BIBLICAL STUDIES • HEBREW LITERATURE (OFFERED AS A SINGLE-MAJOR OR DOUBLE-MAJOR SCHEME) • HEBREW LANGUAGE • HISTORY OF THE JEWISH PEOPLE • HISTORY OF THE MIDDLE EAST • ARABIC LANGUAGE AND LITERATURE • PHILOSOPHY (OFFERED AS A SINGLE-MAJOR OR DOUBLE-MAJOR SCHEME) • GENERAL HISTORY • ENGLISH LANGUAGE AND LITERATURE (OFFERED AS A SINGLE-MAJOR OR DOUBLE-MAJOR SCHEME) • PHYSICS • CHEMISTRY • MATHEMATICS • FINE ARTS (WITH SPECIALIZATION IN ART HISTORY, ART EDUCATION OR CREATIVE ART) • GENERAL LITERATURE

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KINDNESS TO NATURE

The Nature Protection Society has chosen
the Tu-Bishvat season to launch a drive
on urban environment. MARJA WOLSKA reports.

AS cities take up more and more of the country, it was probably inevitable that the Nature Protection Society (Hahever LeHagana Hatova — or, as has been suggested, the Society for the Prevention of Cruelty to Nature) should shift its concern from the distant wild flower on the hilltops to what is more closely and constantly around us. "Tu-Bishvat is really no longer just the holiday of the trees but the holiday of nature in general, and we consider our purpose to teach people to know not only nature in the limited sense, but the actual environment in which they live."

Mrs. Hanna Kaplan, who is responsible for the society's Tel Aviv branch (a new organizational concept: formerly the Tel Aviv office was simply the national office), was explaining the activities planned for this past week. In the Tel Aviv area, these have included an increased number of the free tours available throughout the year; increased activity among youth in local high schools; new programmes for volunteers; an exhibition of photographs which opened on Wednesday at the ZOA House, and lectures by Azaria Alon.

Haifa, however, is the target for one of the nationwide activities: members and the general public are to meet tomorrow (as they did yesterday) at the threatened Mount Carmel Park to protest the quarrying, in an area which has ecological, been set aside for public enjoyment. Sponsored jointly with the National Parks Authority, this event includes free guided tours through various trails and points of interest in the Carmel hills, with all participants meeting at 12 noon at "Givat Mahagana."

Because the greatest threat to our natural resources is no longer the little boy selling wild flowers by the roadside but group action by vested interests — whether industrial or governmental, or both — the society is developing new ways to counter with group activity of its own. One key way, of course, is the current drive to increase membership above the present figure of around 20,000.

Assistant guides

"One of our new projects for volunteers is to enlist interested people as assistant guides, to help our trained professional guides usually on the staff of our Field Schools — on outings. We now have about 25 Tel Avivians who have had special courses to train them for their duties," said Mrs. Kaplan. Among those volunteers are teachers, students, a hotel man, a museum man, an electronics man, and a journalist. "No," she said in answer to my question, "there isn't a single new immigrant among them."

Another project, also for volunteers, involves weekends at the Field School nearest to Tel Aviv (at Ma'agan Michael), where interested participants help the Field School staff with visitors,

also after receiving suitable instruction. A place to sleep is provided; food and transportation are the responsibility of the participants.

"Choosing suitable volunteers for this kind of work is a little tricky," said Mrs. Kaplan. "We usually keep our eyes open on our regular outings, and ask people who seem to us to be likely candidates, whether they would be interested."

Like many other activities in general, and we consider our purpose to teach people to know not only nature in the limited sense, but the actual environment in which they live."

"I have a son who is a senior in high school," said Mrs. Kaplan, "and I know how hard it is to interest pupils in extra-curricular activities — partly because of the pressure of work, and partly because pupils so often do not study because they want to learn, but simply in order to graduate." However, for some city youngsters who have never had the opportunity for involvement with nature, outside the framework of school, in an informal relationship with guides who live and love their work — for some, the experience may have lasting effects.

Amiad's role

"It is a great pity that Ariel (a former Deputy Mayor) has left the Municipality," said Mrs. Kaplan. "He was very, very good; in a short meeting we covered a great deal of ground, and he understood our aims perfectly."

The regular and free "guided walks" in the Tel Aviv vicinity are another of the activities organized in conjunction with the Municipality. These Tuesday and Saturday excursions are open to the public and attract from 50 to 200 participants. "And the figure of 200 is much too large," there are 12 different routes; the four selected in the past have included the Yarkon River, Jaffa (not "nature," certainly, but the history of the old quarter), the Botanical Gardens of Tel Aviv University, and Sidiat-All — Apollonia (where the state of the shore and the ocean makes for another look at our general environment).

In the Society's drive to increase membership, Mrs. Kaplan's efforts have brought her to, among other institutions, Upan Meir, where she spoke to new immigrants on the attractions of the Society. In addition to congenial outings they include a bulletin on wide-ranging subjects — written in Hebrew, of course, but on topics well worth making an effort for, for anyone at all interested in subjects ranging from "Pollution of Bile's Coral Reefs" to "The Last Blue House in Gadera" to "The Discovery of the First Cultivated Wheat in Israel."

"There are, of course, new immigrants who enjoy our activities, make friends, and are

pleased with the chance to speak Hebrew," said Mrs. Kaplan. "But there are others who complain about the society's functional types of transportation — certainly not all that primitive, but not air-conditioned buses, either."

"So do some Israelis," added the office secretary.

But there is yet another problem. As in so many other areas of absorption, the authorities — in their eagerness to do everything possible for newcomers

— tried out an arrangement whereby new immigrants would receive their first year's membership free (to be partially paid to the Society by the Ministry of Absorption). The experiment, however, did not work well; and it would seem highly unrealistic to expect that it should. Annual membership fees were recently raised slightly, but are still far from being a burden to a great many immigrants (IL12 for individuals; IL15 for families). To add this to the privileges granted

to newcomers could hardly do anything but reinforce the veterans' view that "immigrants get everything free — and yet they complain."

There is, of course, a language problem, as guides cannot give running translations of their explanations.

"But," said Mrs. Kaplan, "among our members you will find people who always find people who know other languages, including English, and who are very willing to help newcomers."

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Yitzhak Oked takes a look at the hazards of winter farming, after the two-week frost and Monday's snowstorm.

IT WAS the night before Christmas — December 24, 1972 to be exact. Natan Tal, a 26-year-old moshavnik of Beit Herut in the Sharon, had gone to bed early. Towards midnight, the silence was broken by an intermittent "beep" sound coming from the kitchen. In a matter of seconds Natan was out of bed, turning off the wireless set, before it woke up to his warm bed but dressed, and in a few minutes was on his way to the orange grove.

Christmas Eve 1972 will be remembered by Israeli farmers as the start of the two-week-plus "Big Frost," which brought disaster to Israel's agriculture. The longest frost ever recorded in Israel, it was felt in nearly every one of the country's hundreds of agricultural villages.

It may surprise the layman to learn that the frost did much more harm to crops than this week's heavy snowfall. The only major casualty of the snow was a 2.5-dunam greenhouse in, of all places, the Negev moshav of Novatim, where the roof collapsed and wrecked the carnations inside.

The overdoze of snow didn't manage to wipe out the water deficit, which had raised fears of a major drought. Mekorot spokesman Mordechai Yaacovich told The Post this week that our water balance remains on the minus side.

The wireless in Natan's house is part of an expensive, frost early-warning system, which the moshav has connected to its 40-dunam orange grove. Beit Herut discovered, too late, that their grove was planted in the wrong place. It lies so low that when the ground temperature everywhere else in the country reaches zero, there it is minus six degrees centigrade. In the severe frost of 1932, when the grove was already mature and bearing fruit, it was entirely "burnt" by the frost. The trees had to be cut almost to the roots, and everything had to be started from the beginning.

"We suddenly discovered that we were stuck with a lemon," said one of the Beit Herut citrus growers. "And what do you do with a lemon? Make lemonade! After many trials, we found that the most suitable thing would be a wind machine, connected to an early warning system."

The giant wind machine now stands on a 12-m-high platform in the centre of the orange grove. The wind machine itself is actually an outsize ventilator. When it's switched on, the three-metre propeller serves to stir up the air at different levels. Thus, by mixing the minus six degrees on the ground with the plus three to seven at 12 metres, you get a temperature of just above zero, which is warm enough to save the grove from frost. The Beit Herut wind machine has proved itself in these past weeks: the moshav's 40 dunams have emerged without any serious damage, whereas the toll taken at neighbouring groves is visible to the naked eye.

A wind machine is no cheap affair. The one manufactured abroad costs about IL50,000, and the annual running and maintenance comes to about IL180 per dunam. (The average yearly profit of a citrus grove is about IL400 per dunam.) One citrus grower I interviewed couldn't understand why the operation should be so expensive.

"Where's our Jewish ingenuity? I'm sure a local manufacturer with imagination and ambition could come up with a wind machine that could be bought and maintained at a fraction of the present cost."

The Ministry of Agriculture is soon going to start an expedition on the same principle, but instead of wind machines it will use helicopters to mix the air. A Ministry official explained that the cost of the helicopter is proportionately cheaper than the wind machine, and ought to make it possible to mix the air over one dunam for not more than IL20.

What drives the farmer to continue against such odds? I put this question to Mr. Emanuel Seidman, chief adjuster of the Insurance Fund for Natural Risks in Agriculture Ltd. (IFNRA), who is also an agronomist and a veteran moshavnik.

"It's the high profits, especially for off-season crops like vegetables grown under plastic covering for export. Also the knowledge that such disasters like the one we've had this year happen about once in nine years."

I went out to several villages trying to discover what "high

IL40,000. And from what I could judge, the other 90 to 95 per cent are out to reach the same high goal.

Ahitev was severely hit by the frost. Were the farmers thinking of giving up? "No!" was Mr. Sullman's curt reply. The moshavniks are licking their wounds, but there is no mourning. They are already busy thinking about preparations for next winter, and ways of combating future frosts.

To find out something about the incidence of climatic disaster to agriculture, I turned to Mr. Ya'acov Katznelson, the director of climatic documentation of the Meteorological Services.

The first real cold spell recorded in this country was in 1907, when temperatures reached

Israel farmers. And we have already received chins from several villages for flood damage." The effect of the recent frost on agriculture will not be fully felt by the Israeli housewife for at least three months. The Ministry of Agriculture has warned that there will be shortages of such vegetables as tomatoes, cucumbers and eggplants. It will take at least 100 days before new tomato plants produce any fruit.

"Company in distress makes sorrow less," goes a Hebrew saying, so if it helps — this has been a very queer winter not only in Israel, but nearly everywhere in the world.

While we were suffering the cold air from Russia, the Muscovites and all those in the sub-

next year, the frost having killed the majority of the buds that should have started to bloom another two months. This in its turn will lead to proliferation of buds the following year, but the fruit will be coarser because of the more vigorous growth.

These extra misfortunes are not covered by insurance: the growers can get compensation for expenses incurred in growing their fruit, but not for a loss of expected earnings from it. Which means no real earnings this year and no compensation for long-term damage to the tree caused by the frost.

What about the future? Mr. Seidman is optimistic.

"The Jewish farmer has always found an answer to most of his problems and we have some excellent scientific institutes, such as the Ministry of Agriculture's Agricultural Research Organization."

But he emphasized one reason why Israel's agricultural economy is so sensitive to cold weather and frosts:

"Our farmers have decided to grow sub-tropical and tropical fruit, vegetables and flowers during the winter months, when they are not normally supposed to grow."

Mr. Jacob Lomas, director of the Agricultural Division at the Meteorological Service, had something to say about this:

"The expansion of tropical and sub-tropical fruit, vegetable and flower production during the winter season required the detailed mapping of frost hazards. We have been doing extensive agro-meteorological surveys on this since 1963. These surveys have been completed in the northern and central parts of Israel, and we are now engaged in mapping the southern part of the country."

Mr. Lomas' division is carrying out research into the economics of different methods of frost protection such as irrigation, various methods of heating, wind machines and plastic covers.

Another climatic factor that limits agricultural production is the association of high winds with a considerable concentration of salt near the coast and sand in the more arid parts of the country. This reduces crop yields and affects their quality. Research results indicate that great savings can result from the use of proper wind protection, such as windbreaks, shelterbelts and plastic nets.

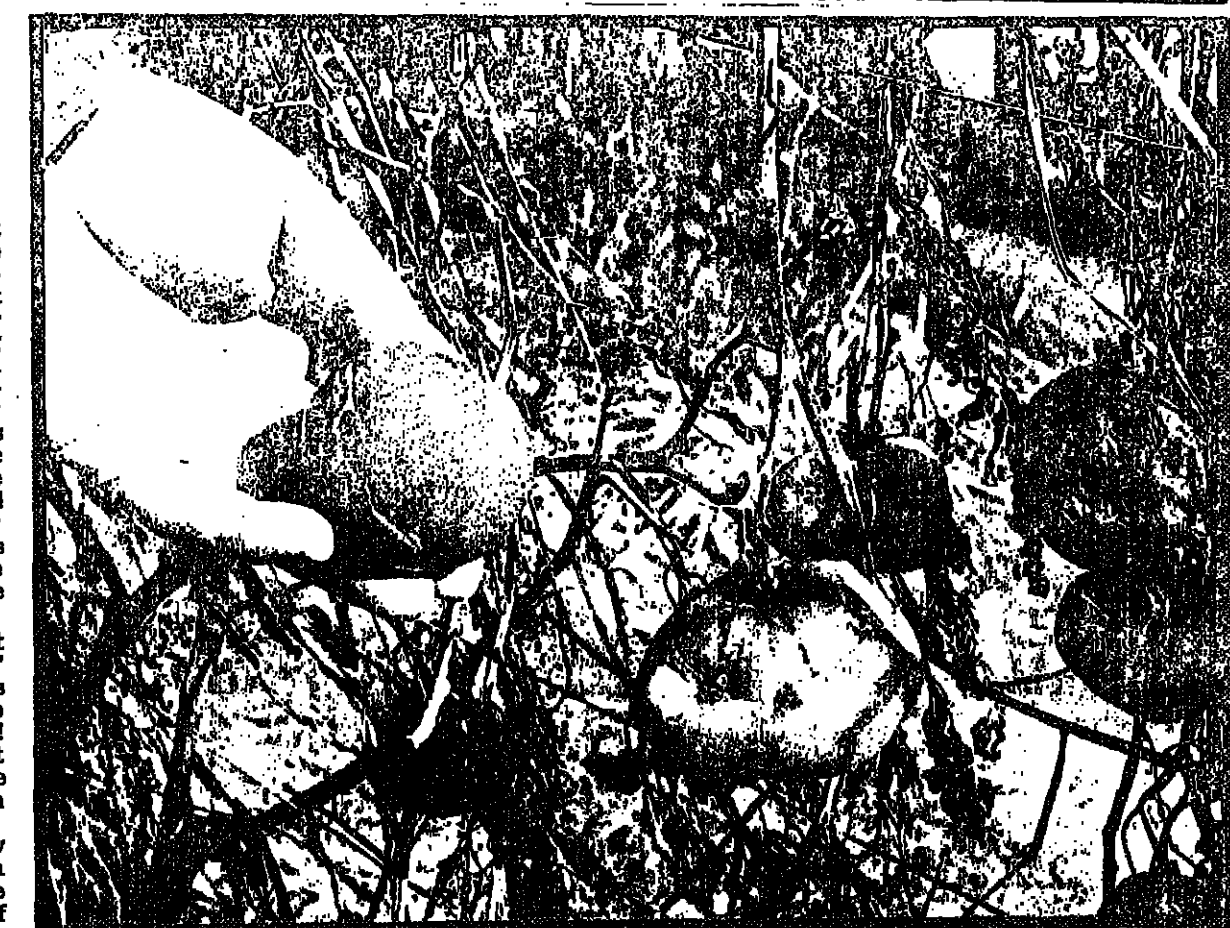
Pests and diseases are also frequent sources of agricultural loss and Mr. Lomas says that an early warning system seems an attractive proposition. With this in view, a research project is being carried out with the aim of establishing possible climate-plant disease relationships in order to improve prediction techniques.

Over 800 research projects are under way at the Agricultural Research Organization. In 1970, together with the United Nations Development Programme (UNDP) and the Food and Agriculture Organization (FAO), the High Value Crops Project was started at the Volcani Centre at Beit Dagan.

Farmers in Israel look forward to the High Value Crops Project and the solving many of their environmental problems. Mr. Lionel Morris, the project leader, told me:

"One of the results of the recent cold weather is a growing realization of the superiority of true of frost damage, especially to fruit groves and orchards. Some trees will take years to recover; others will suffer from it for the remainder of their lives and their fruit will, of course, also be affected. The citrus growers for example are afraid that there will not be a great deal of fruit on the trees in the 'big frost.'"

NO SALAD THIS SPRING



Frost-damaged tomatoes rotting on the vine at Moshav Bnei Dror, in the Sharon plain. A new crop won't be ready for market for three months, experts say. (Israel Sun)

profits" mean in actual figures. It wasn't easy, farmers shied away from me as though I were an income-tax sleuth. One man who did volunteer some information on the subject was the secretary of the Sharon moshav, Ahitev, Avraham Sullman. Ahitev is an Israeli success story: in five years, the settlers — who came originally from Iraq and Iran in 1960 — have increased the area of vegetables under plastic from five dunams to over 2,000 dunams.

Mr. Sullman claims that the farmer clears a profit of about IL400 to IL700 per dunam for vegetables under those low aiseve-like plastic tunnels. The earnings jump to IL5,000 per dunam on the higher greenhouse type construction.

What are the average annual earnings of the 100 moshavniks of Ahitev? Mr. Sullman reluctantly gave the figure of IL12,000. When I suggested that this was hardly consistent with the beautiful villas and the abundance of automobiles and farm machinery I could see, he conceded that there were a few members — not more than five to 10 per cent, he was quick to add — whose earnings might reach between IL30,000 and

minus seven degrees, due to cold air from the Caspian Sea. In 1925 it was so cold that the swamps in the Belsen Valley froze. In the winter of 1931-32 the oranges were severely damaged by a cold spell, and growers tried to warm their groves with smudge pots. The cold spell of 1948/49 — from December 30 to January 13 — was the longest on record until this year's, which beat it by three days. The winter of 1950 is remembered as the winter of the "big snow," when snow in nearly all parts of the country caused serious damage to agriculture. There was a smaller cold spell in 1962. During the winter of 1969 there were floods in several parts of the country.

All this referred to damage on a national scale, but Mr. Seidman explained that there is local damage, or damage to specific crops, nearly every year.

"This year, for example, excluding the 'big frost' we may have drought problems in several parts of the country. And even those parts which get enough rain it did not start falling in time to save the crops. Migratory birds this autumn had big ap-

peaches and had themselves a great picnic at the expense of

مركز من العمل



Yemin Moshe windmill framed by snow-covered limbs during Monday's storm in Jerusalem. (Shalom Bar-Tal)



The slopes of the Mount of Olives. Behind the Russian Consulate, Temple Mount is barely visible in the fog.



Temple Mount is barely visible in the fog. (Werner Braum)

THE BIG SNOW



Dog seems to have lost its sense of direction on snow-bound street in Rehavia. (Eitan Harris)



One of the Finns living at Neve Han in the Judean Hills gets a chance to practise his ski technique. (Mike Goldberg)



Rooftops of the Old City are covered with snow. In the background is the Mount of Olives. (David Harris)

مركز الصحافة

Jews for Jesus—a long-haired dropout

By Rochelle Furstenberg
Special to The Jerusalem Post

AS the tides in America in the last decade have moved from political radicalism to drugs to Eastern religions, Jewish youth have ridden them high, frequently appearing at their crests. Now the Jesus movement has come in for its turn on the American scene.

Beginning not in the Establishment churches but by identifying Christ as a counterculture figure, a long-haired dropout who preached love, not war, and developing through rock musicals like Jesus Christ Superstar, the counterculture Jesus movement has revitalized "straight" Christian groups. Intensified campaigns have been launched in its wake by Christian evangelists.

Expo '72, sponsored by the Campus Crusade for Christianity, brought together 100,000 Christian young people last June to Dallas, Texas, for a week of training in evangelism, and this was to be followed by Key '73, a year-long effort to coordinate and intensify the awareness of Christ in America, "to saturate the entire nation with the claims of Jesus Christ." These campaigns are certainly not directed to Jews alone but yet it seems reasonable to assume they will mean a stronger missionary effort too.

Some involved

It would seem difficult for Jews to ride high on this tide, to reconcile their Jewish backgrounds and sensibilities to a fundamentalist Christian approach, and on the whole it does not seem to be a widespread phenomena. But there are some Jews involved in the new Jesus movement. One estimate places the number of Jewish kids becoming Christians as high as six to eight thousand per year.

In Berkeley the "street people" who have "turned off" the American supermarket society and are always on the lookout for new and meaningful experiences are the most susceptible to the new Jesus movement. It is estimated that thirty percent of the "street people" are Jews. It is therefore inevitable that Jews will come into "Resurrection City," the wood shingled Jesus-freak house near the Berkeley campus, more often than not following a boy friend or girl friend, and come out declaring themselves

Soft-spoken head

Here they might end up designing and distributing religious leaflets or working in the neat, well-organized office of the group's half-hour north of San Francisco, working for Martin Rosen, the soft-spoken head of the "Jews for Jesus," a man in his forties who is known to most as "Molish."

Molish Rosen has been a convert to Christianity for almost twenty years and had worked as personnel director for the American Board of Missions to the Jews in New York. But realizing the fertile ground for his activities among Jewish hipsters in California, he gave up his New York job to set up home and office in Northern California.

"Each of us feels that we must maintain our Jewishness for our own self-respect," Molish Rosen explained to me. "But being Jewish has nothing to do with belief. Being Christian is a matter of belief but being Jewish is a matter of ascent, of accepting my identity and the obligations thereof."

"What does it mean to accept your Jewish identity if you identify with that which fundamentally has been the cause of Jewish oppression?"

"But that isn't the case anymore. Eventually we have to forget. We want to go back to the Christianity of Jesus before his oppression of the Jews. We see his teachings as a new means of interpreting our Jewishness."

"You claim that you accept the obligations of your Jewish identity. Are there any religious Jewish laws you accept as binding and obligatory?"

"One of the biggest problems each of us feels is that we should maintain some laws and customs," Molish claimed.

Yet, when pressed further, the only example he could bring of a Jewish tradition that most of his group seemed to observe was that of Passover. But this serves, of course, both Jewish and Christian purposes. In fact the Beth Shalom Haggada epitomizes this in a striking manner. Interviewed with the traditional Haggada is the story of the Last Supper, added to the traditional "Dayenu" song, for example, the song that claims each miracle of the Exodus would in itself have been sufficient, are the "Dayenu" of the Hebrew Christians to the effect that: "If he had built the chosen house and had not provided salvation through the Messiah it would have been sufficient."

"If he had provided salvation but not promised him to return it would have been sufficient."

So although Molish Rosen and his Jews for Jesus claim that they are living in both the Jewish and Christian religious traditions, there is little in Judaism, it seems, that is believed for its own sake. But as has traditionally been the case, the Old Testament and Jewish beliefs are seen as harbingers, jumping off spots for the coming of Christ who is in turn the Jewish fulfillment.

Completed Jews

"We feel we're completed Jews," the classic Christian formulation of the relationship between Judaism and Christianity, is the way which Mark, a red-bearded hard-sell Bronx boy, expressed his Hebrew Christian belief. Mark seems to have little Hebrew or religious background. In the Howard-Johnson-type restaurant near their office where I met with him and two other members of the Jews for Jesus, Mark exuberantly declared, "I found the Lord in Oregon." When I asked him to explain he told this story:

"I was travelling around the West Coast looking for some kids to connect up with, particularly some girl. I had been into drugs but not badly. By a series of events which transcended coincidence, which I feel must be the Lord's doing, I ended up on a ranch near Coon's Bay in Oregon."

"There the fifty-two-year-old owner of the ranch, a man who worked as a tug boat captain and had recently found the Lord, had gathered around him a group of kids who had come through looking for 'kicks.' Nine out of ten of us were Jewish. An atmosphere existed there where one could feel 'His Presence.' Mark concluded expansively:

"How long did you stay there?" I queried.

"I stayed at the ranch around nine months."

"What about the others? What happened to them?"

"Well, most of them have left the ranch but they've remained believers. One is in Israel, one couple is spreading the Word in New Jersey. On the whole they haven't entered any denominations but identify rather as Hebrew Christians."

Barry is a friend of Mark's and an active Jew for Jesus. A sensitive boy who grew up in Chicago and attended an afternoon Hebrew school, Barry found little spiritual sustenance, little connection to God in his background, yet he is part of this new breed of kids in search of spiritual things of "Someone who cares."

Barry told me about this much as Mark did when travelling around California by motorcycle. It came upon a Christian commune named "Barukah." "There," he said, "I experienced a peace I had never felt before, a peace I had never seen before. Old people relating to young people, a feeling of the an-

...and in Jerusalem

A GROUP calling themselves "Jews for Jesus" and resembling their American counterpart can also be found in Jerusalem and scattered through other parts of Israel. Judging from this reporter's minimal contact with people in the group there are around twenty young American and English people, of both Jewish and non-Jewish origins, who have become "believers" and have come to Jerusalem to "bear witness" to their religious experiences.

Much in the same vein as the California "Jews for Jesus," those here expect to find Israel with its many students and visitors in search of meaningful experiences as fertile ground for their evangelistic work. So they talk to people in the streets, they pass out pamphlets in colloquial Hebrew to young Jews in the Old City, they invite people to join them in their prayer meetings.

Roy, a young "Gentile believer" from Washington state, an open, all-around American boy, described how he and another "believer" were "spreading the Word by living it, not just talking it" at a kibbutz uplan in the Galilee. He seemed to be making headway among two or three Americans in the kibbutz but not particularly among the kibbutzniks. "When these Israelis come to believe, and I'm sure they will," said Roy enthusiastically, "it'll really be heavy duty because they know the Bible so well."

Roy, as well as some of the others with whom I spoke in their rented Ghaut Hamutur apartment, emphasized the sudden, revelatory aspect of their religious experiences. They seemed to emphasize the Jewish source of their beliefs less than their counterparts in the States and there seemed to be less attempt to integrate Jewish customs into their practices in the way that Molish Rosen and his group claimed to do. Anyone who believes in Jesus is accepted into the group, and of course an attempt is made to bring more and more people to this belief.

The group seems to have dwindled somewhat since October when there were about forty people who met for prayer meetings. Since then, some of its members may have gone back to the States, others have spread out to other cities like Jaffa and Eilat. They have also left their original living quarters on the Mt. of Olives where they ran a centre and a dormitory for people coming through. They are now spread out in apartments around the city, apparently in an attempt to diminish visibility and avoid the harassment to which they were exposed on the Mt. of Olives. In line with this, they have become quite secretive and the head of this group flatly refused to speak to this reporter.

Those members of the group with whom I did speak claimed that they are not running any organisation but are private individuals bearing witness to their beliefs. Yet it seems they are well supported. They do not affiliate with any established church group here. Rather they seem to be supported by the same groups which support the "Jews for Jesus" group in the States. There appears to be close contact between Molish Rosen and the group here. One of its members is supposed to go back and work with Molish Rosen in the States.

At the present, a group is being organised to counteract this kind of evangelistic activity in positive ways. According to Dr. Harold Fenton, one of the organizers of the group, it would attempt to create centres (perhaps in the form of coffee shops) where young people will find "people who care." It will disseminate literature which will give the Jewish view of the Messiah, of the passages in the Bible related to it, and of the New Testament in general.

eration gap, a reconciliation of the divisions that tear America apart."

"Do you think that you were perhaps ripe for such an experience, that an intense religious Jewish experience might have received an equally positive reception?" I questioned.

"Perhaps," he admitted, "but in the middle-class Jewish neighbourhood where I grew up, the values and concerns were quite different. If you weren't 'cool,' if you didn't 'make out' with the girls then you didn't count," Barry lamented. "And I guess it just wasn't in my nature to be 'cool.' Nevertheless Jewishness is something beautiful that dwells in me, something that I can't even talk about. I sing phrases from Jewish prayers for the group. I would like to marry a Jewish girl, but someone like me, a Hebrew Christian."

Sad and pathetic

One could not help but be moved by this young man with the soulful eyes, one could not help feeling that in spite of the large kuff "kipah" on his head, and the attempt to sprinkle his language with common Yiddish phrases, "meleches," there was something sad, even pathetic, in the paucity of his knowledge about Judaism, in his intense desire to affirm something Jewish in himself and ultimately finding himself on a road that had long ago intersected with Judaism but was something quite different today.

There is an anti-historical quality about much that young people believe today, which, I think, mainly feeds itself in Barry and his friends. Barry told me that one can accept both Judaism and Christianity. One can hardly deny Barry's personal experience of

Christ, but it is hard to accept the claim that it is a Jewish experience.

Staff Gelsler, who is studying Bible in a Christian Seminary and working with the Jews for Jesus, pointed out the Jewish community's gut reaction to this claim.

"If you're a Zen Buddhist or 'ripping off' people then you're accepted into the synagogue, but if you're a Jew for Jesus' then you're not accepted."

The reason, it would seem, lies less with the logical principles than with the fact that generations of Jews have been persecuted in the name of Christianity and the Christ-

(Continued from page 23)

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Jews for Jesus

(Continued from page 20)

lan religion. When confronted with the question as to how anyone with a strong sense of Jewish historical consciousness can turn to Christianity, Barry, Mark and Steffi all answered that Christians who persecute Jews in the name of Christianity were, by definition, not Christian.

"Can you imagine Christ doing such a thing?" Barry exclaimed.

Molish Rosen himself tries to play down the persecution aspect of Jewish history. He objects, for example, "to the guilt trips that exhibit on the Holocaust creeds." Of course, attempts to raise the consciousness of Jewish youth to the history of their people's persecution makes them aware of the role of Christianity. This, of course, works against Molish Rosen's objectives.

As Steffi indicated, the reaction of the Jewish community to the Jews who have become involved in Christianity is predictably harsh. On a personal level some Rabbis have been open minded and attempted not to alienate these Jews altogether, hoping to bring them back into the fold.

Disturb dialogue

The American Jewish Committee is concerned that the missionary movement will disturb the attempts of the last few years to create a Christian-Jewish dialogue, a dialogue in which Judaism was recognized as a complete faith, one that does not have to be "fulfilled" through Christianity. In line with this the American Jewish Committee fears that the evangelistic Jesus movement will undermine the concept of religious pluralism in America, will strive to make it a nation identified entirely as a Christian nation, a situation which we know from European history is not advantageous to the Jews. In an attempt to counteract this movement the American Jewish Committee has tried to enlist the help of liberal Christian clergy and church leaders to speak out against this approach.

"Where have we failed?" they cry about the youngsters who have defected to the Jesus movement. And Molish Rosen likes to play up this failure, the bankruptcy of Establishment Judaism in answering the spiritual needs of Jewish youth. (He claims though to have complete respect for people who are strong Jews, like Moishe Kahane, Shlomo Carlebach and the Lubavitcher Rebbe.)

"If the Rabbis want to counter Jesus freaks and stop missionaries," says Molish Rosen, "they should teach spiritually hungry kids about God. They should emphasize Jewish beliefs."

Of course synagogue-going in America can be a sterile experience, "sociology sanctified," as Molish Rosen calls it. But in our secular twentieth-century world all religious institutions have suffered the same fate. It is only a new phenomenon (and not as yet rooted one) that American youth are turning to spiritual things and are able to find satisfaction in fundamentalist teachings.

"Someone who cares"

Rabbis of Hillel Foundations on the various campuses who are used to a sophisticated, intellectual approach to their campus youth are beginning to take notice of this phenomenon to try and cope with it, to look in themselves and find that core of "simple faith" to serve up to those in search of it. For, although it is probably not true of the majority of American youth, there is a trend, evidenced by the State-Knesset sect, the belief in the occult, to cut through all the intellectual underbrush, and seek simple affirmations of faith, to be told that there is "someone who cares."

One exceptionally intelligent gra-

duate student who believes in Christ but does not belong to the "Jews for Jesus" group explained "I came to identify with the suffering figure of Christ because of my personal problems and suffering, but I feel am most comfortable with Jews. You that many kids have come to religion, especially the Eastern ones, through LSD."

"The experience of LSD is a cosmic one, and I think it was fated that it be discovered in our times when so many people are far from God in order to bring them back to Him. It brought me to believe in Hinduism and I still do use Hinduism as a way to God, but I realized that I was practicing something disconnected from its cultural context, and that I needed a more personal God, so I turned to Christ. Yet I still feel myself a Jew and myself and decide, 'No, this isn't for me.' Others without a glance at their Jewish background

This kind of grafted and hybrid experience, not uncommon in the Berkeley world today, is characteristic of the Jews for Jesus phenomenon. For Jews not rooted in a religious tradition which grows and integrates itself into their persons but who are on the lookout for a moving experience, a warm sense of community, a sense of purpose, will try on the new Jesus life style which is in the air at the moment. In doing so some will fall back upon some core of Jewishness in themselves and decide, "No, this isn't for me." Others without a glance at their Jewish background

will try it for a while like they tried drugs before that, and yoga before that. Others, like the 'Jews for Jesus' are enough 'sociological Jews' — that much the synagogues and Sunday schools have done for them — that they will try to hold on to two contrasting traditions in one hand, perhaps satisfying in some unconscious way a desire to be part of the dominant culture in which they live.

(Rochelle Furstenberg spent a year at Berkeley with her husband who was on a sabbatical. She tracked down the Jerusalem Jews for Jesus after her return.)

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University graduates placement service

By Lea Levavi

Jerusalem Post Reporter

ALUMNI, trustees and influential friends of the Hebrew University have recently been asked to help solve today's graduates' employment problems. Joseph Gurevitch — head of the Hebrew University's one-year-old Placement Service for Graduates — is far Israel's only university placement bureau, calls the new scheme "organized protection".

Alumni who have made good — and friends and trustees who hold important government posts or head large companies — are asked to offer jobs to recent graduates of the Hebrew University or to suggest other potential employers. One example is lawyers. "Today even the smallest law offices are hiring young lawyers. If an alumnus is a successful lawyer looking for young help, why shouldn't he take a graduate of his alma mater?"

This is only one of the ways the placement bureau tries to help place academicians — who are not always wanted or needed in today's "academic inflation" labour market. Of course, there are some professions in which jobs are available, and ordinary "matching" the employer and the employee" techniques are enough: social work, certain branches of engineering, computer programmers, etc. (Mr. Gurevitch thinks doctors may be in this class too, but medical school graduates do not come to his office.)

The question is, what to do with the girl who studied sociology or the Bible, or the literature teacher who cannot find a job? Even with good intentions and imaginative placement techniques, Mr. Gurevitch admits such graduates are a problem and the women among them often end up typists.

"But the truth is that most women can't meet the demands of job yet. executive positions anyway. What married woman with a family

would agree to go to late-night meetings or on long trips out of town? Very few."

But the placement bureau is trying to find something better than the typewriter to offer these girls. The bureau is a partner along with the Ministry of Labour and other bodies in several retraining courses soon to be opened for Israeli university graduates: the most notable is a course for executive secretaries, the first of its kind in Israel. "These girls will be administrative assistants to directors, general and other top executives and they'll have responsibilities the average typist-secretary doesn't have."

Mr. Gurevitch would like to see Israeli students have the same wide range of retraining courses offered to immigrant academicians. "If we had a one-year social work course for Israelis, as the immigrants have, we could help solve the social worker shortage and give some of those sociology and psychology B.A.s jobs."

Technique works

In the day-to-day business of placing students, one technique which seems to work is the personal letter, directed to each employer and specifying those of the applicant's abilities which a particular employer might find useful. He showed me one file on a student who is an experienced musician, a talented writer and a graduate student in history. Letters about teaching jobs stressed his history background; letters to public relations firms and government information departments spoke of his writing abilities and letters to recording studios, the Broadcasting Authority and others emphasized music. This student has already received some "bites," but no job yet.

"The Labour Ministry's Academic Placement Bureau can't write per-

sonal letters; they have to use form letters and fill in the blanks. But I don't want to create the impression that we are better than they are. We work very closely with them and if we can afford to be imaginative or to give such personalized service it's only because we have an easier job and fewer manpower problems."

The government's Academic Placement Bureau, he explained, deals with new immigrants, returning Israelis and others who have special difficulties. "Also, because we're on campus, the students come here first. Those who are the easiest to place never need to go further."

Of the 800 students who registered at Mr. Gurevitch's office since the bureau opened, 56 per cent were placed directly or indirectly by the bureau. "A direct placement is where I get someone a job. Sometimes I refer a student to a private employment agency; we have special agreements with several. If they get him a job, we only helped

indirectly. But maybe if I hadn't told him about the private agency and hadn't called them about him, he would have never found out about the job."

Mr. Gurevitch's bureau is now carrying out extensive surveys to find out what Hebrew University alumni are doing and to try to forecast future labour market trends. "Our School of Agriculture wants to expand and the university has to decide whether to let them. The Government must also decide whether to open another school of agriculture at another university. So we're doing a survey to find out how many agriculture graduates are needed and whether there will still be a demand for them a few years from now. Also, the Hebrew University's agriculture school has no specialization in fishing, and graduates who have been interested in that field have received training abroad. The agriculture survey will also determine if it pays to open a fish-ling major here."

Though by no means as disturbed students.

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Mr. Elias Freil, Mayor of Batzliem, meets one of his constituents during a visit to the Triumph factory in Tzfat's industrial quarter. One of the largest makers of foundation garments, the Jerusalem factory is one of the 100 Triumph has world-wide.

... away from home

By Hadassah Bat Haim

Tutenkhamen

ONE of the few compensations of spending part of the winter in England is the chance to see the Tutenkhamen Exhibition at the British Museum. The Great British Public have flocked to this exhibition in tens of thousands augmented by visitors from other countries in such numbers that countless others have been put off by tales of all day queues and suffocating crowds.

The line, good natured and orderly, stretches in long folds to the gate when I get there just after opening time — 10 a.m. — and is already moving forward at a brisk pace. "Only an hour ducks," says the dignified doorman. "You're in luck today." Luck indeed, neither raining nor freezing and in ten minutes my section is already under cover, sheltered from the gusts of smog-bury Street.

Behind me a strong Yorkshire accent is explaining to his wife, "All this munny goes to save us sum wth ruins in Egypt. That makes it wuth while like." It does, but it doesn't explain why all these Londoners and out-of-towners should give up half a day of their precious holidays to inspect the images and objects of the long dead king. "Meakes a said a man in a turban o'hanter "and it's something for the bairns to remember." Thomas, will ye come away doon off that girder: befor I tan yer behind," he bellows.

Several people smile but are too polite to protest when the kids, restless with standing, push in and out, spill their orange juice in the passage and chase each other round patient queues. At last, fifty minutes from the gate, it's time to get a ticket. 50p. Five Israeli pounds. 75p for a souvenir catalogue. 10p for a programme.

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Sweaters in layette colours

By Catherine Rosenheimer

Jerusalem Post Reporter

TEL AVIV.

BRIEF, close-fitting angora sweaters in baby layette colours, plain or decorated with little embroidered flowerheads, are proving a popular line in fashion knits this winter. So say Robert Rechman and Moshe Shachar, co-owners of MIF, a new ready-to-wear company, producing knitwear and shirts under a design agreement with the Belgian Gilco company. They also have a skirts and pants agreement on some French and Italian lines.

Since MIF went into business in September, they have produced and sold 5,000 angora sweaters... and orders are still coming in. Other popular sweater styles — which will, they forecast, carry on for next winter too — are waist length, '50s style cardigans and all kinds of Jacquard pattern sweaters.

For spring and summer, similarly cut pants in lighter weight gaberdine or interesting-looking knobby linen weaves will be available, coordinating with plain or patterned shirts in fine, voile-type fabrics. Another spring style just about to go onto the production lines is teaming denim trousers with blouses in positive-negative colour schemes.

Due to license agreements with produced knits and fabrics, MIF several leading producers of young-aim to provide the local market style ready-to-wear abroad, and with up-to-the-minute fashion looks by translating the styles in locally from abroad.



'50s look raglan-sleeve cardigan by MIF contrasts horizontal and vertical rib knit with open-work pattern bordering centre front; in Acrilan, it comes in a wider range of plaid colours, teaming with Oxford bags in bold plaid. "R" motif Jacquard sweater in Acrilan comes in tones of grey or contrasting shades of pink, has a high polo neck — a new style by MIF, available with or without matching wide-cut pants.

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With a record like this, a company is apt not to go in for much sales promotion effort. Indeed, in its 42 year history, Tnuva had never had a public relations director — until the company, under a new, younger general manager, decided recently to hire one. She is Mrs. Tova Aran, and her job is to spruce up Tnuva's public image.

One of the first things Mrs. Aran did was to hire and train a corps of "Tnuva stewardesses." They can be seen, so far, in the large supermarkets in the Greater Tel Aviv area, demonstrating uses of Tnuva cheeses and other dairy products. They have another function: to supervise the proper storage of Tnuva milk products in the supermarket bins, and assist the supermarket's own milk department manager.

SINCE Tnuva is the major producer of milk, it is the obvious address for information on the country's dairy trends. I put my questions to Mr. Hillel Eshkol, manager of Tnuva's Tel Aviv district. (The country is divided into four Tnuva districts.)

As of January 1, the price of a one litre bag of milk decreased to the consumer from 84 to 63 agorot, while the price of the half-litre bag rose from 32 to 33 agorot. Mr. Eshkol explained that this change, with government approval, is an attempt to encourage the public to buy the larger bags, which are somewhat cheaper for the dairies to produce. (The same prices apply to all fresh drinking milk, whether Tnuva's or other's.)

A bottle of milk, where bottles remain, is still 32 agorot for a half-litre. But the deposit return on empties went down from 16 to five agorot, as of last Friday (January 13). Milk bottles are a fast-vanishing race. In the Tel Aviv district, some 28 per cent of Tnuva milk is still in bottles, and in Jerusalem, slightly more. But in the Northern and Southern parts of the country, there are no Tnuva bottles at all anymore.

"We must flee from glass bottles," Mr. Eshkol told me. "Returnable bottles can never be 100 per cent clean, despite all efforts."

Mr. Eshkol surprised me by saying that it still costs more to produce milk in the simple, polythene bags than it did to bottle it. Despite all the costs involved in collecting and washing bottles, each bottle recirculated some 50 times

on the average, and this made it a cheaper system than the one-time bags. He said that Tnuva is absorbing an extra cost of one agora per litre.

He also said that, "in truth, the plastic bag is not the ideal package. It is, however, the cheapest one-time-use container available, and "we must have one-time containers." It is government economic policy — and rightly so — that milk be a cheap, protected item.

The experiments with plastic milk bottles, such as used lately for skimmed milk, have not proved successful, Mr. Eshkol told me. He said that the Swiss machinery which produces and fills these plastic bottles has given Tnuva endless trouble and the company is just about to give them up entirely. Instead, Tnuva is beginning to market skimmed milk in polythene bags too. They are printed in a different colour — purple and olive — and sell at 32 agorot for a half-litre. The skimmed milk contains one per cent fat instead of the 2.8 per cent of regular milk. The skimmed milk has vitamins added.

IS milk too cheap to the consumer? This may be true in Israel today, Mr. Eshkol suggests. Granted that milk must remain a commodity within reach of the smallest pockets, he said, "if shirts and shoes and other such basics are allowed to go up in price, what justification is there for milk remaining at its former price?" The last rise permitted in the price of drinking milk was three years ago, when it went up two agorot per half litre, from 30 to 32. It had been frozen at 30 agorot for many years before that.

What concerns Mr. Eshkol and Tnuva is the shortage in milk production in Israel today. As it is, every litre of milk, for which the farmer gets 53 agorot, contains a government subsidy to the tune of 15 agorot. Still, farmers are not finding it profitable to raise dairy herds, and many kibbutzim and moshavim have cut down on their milk production or cut it out altogether.

A realistic price for milk to the farmer, according to the agricultural experts, would be 62.9 agorot per litre instead of the present 53. This would mean either additional government subsidies, which Tnuva is not so anxious to see, or a "more realistic" price to the consumer. In any case, Tnuva says that one of the other of these solutions must be imposed or there will be a serious milk shortage in this country.

As it is, Mr. Eshkol told me, Tel Aviv Tnuva Dairy imported about 11 per cent of the milk it used last year. The import is in the form of powdered milk and of butter, and it comes from England, Finland, other European countries, and even Argentina and Canada. Most of the imported milk is used in various processes within the dairies — such as cheese-making.

ABOUT the only import we see in its original form is salted butter, and this is marked "import." Why salted butter? I asked Mr. Eshkol explained that when we import butter, the exporters ask if we prefer salted or unsalted, "and since it costs us effort and money to make salted butter here, we might as well import it that way." Salted butter, by the way, is cheaper than sweet butter — not because it is cheaper to make, which it isn't. But because part of the content is salt, rather than pure butter, the government requires it to be sold at a lower price. — ILI.50 for 200 grams, compared with ILI.60 for a similar amount of sweet butter.

(The sweet butter comes in 100-gram packets at 80 agorot.)

DAIRY products are government price-controlled — even after the January 1 lifting of control on many other categories of things. A listing of controlled food prices was published January 1, in *The Jerusalem Post*, by the Ministry of Commerce and Industry.

I FREQUENTLY hear the complaint that "cheese is almost as expensive as meat." This is a bit of an exaggeration, kilo for kilo, of course, but the complaint is about the rise in the prices of hard cheeses which were authorized by the government last July — together with prices of two other so-called luxury categories, butter and sweet cream. Hard cheese should hardly be categorized as a "luxury" item, but it is considered so here in contrast to the so-called "traditional" milk products, such as fresh drinking milk, soft white cheeses, and the leben-lebenya-sour cream-yoghurt syndrome. These latter are strictly price-controlled at such low levels that the hard cheeses were allowed to rise in order to compensate the dairies.

The brand names of the various cultured-milk products tend to confuse the public, and particularly the new immigrant public, since these various names are printed in Hebrew only on the labels. I asked Mr. Eshkol about this labelling system, and he said it would be hard to fit another language onto the label, because they are printed and cut in a "running strip" of aluminium foil lids, and not each label cuts at the same words.

To help the English-speaking newcomers, here is a run-down of the Tnuva names for its various cultured-milk products. To figure calorie counts per plastic cupful, remember one gram equals about one millilitre.

"Giv" (leben) — 3 per cent fat — 57 calories per 100 grams — 50 agorot per 170 millilitre cup.

"Raz" (skimmed leben) — no fat — 30 cal. per 100 gr. — 19 agorot per 170 ml.

"Baker" (lebenya, or "neude" on the Ministry labeling) — 4.5 per cent fat — 70 cal. per 100 gr. — 35 ag. per 170 ml.

"Shemesh Hamus" (sour cream) — 25 per cent fat — 150 cal. per 100 gr. — 58 ag. per 170 ml.

"Yoghurt" — 4.5 per cent fat — 80 cal. per 100 gr. — 38 ag. 170 ml.

"Prigriat" (flavoured yoghurt) — 3 per cent fat — 55 cal. per 100 gr. — 35 agorot per 170 ml.

In answer to a reader's question, yoghurt and "prigriat" are made from a Bulgarian culture. The yoghurt is made from ewe's milk, while the other cultured products are made from cow's milk.

Buttermilk, a relatively new Tnuva product, with the brand name "Rivon," is available in unlimited quantities in the Jerusalem area and is somewhat harder to find in Tel Aviv. The product is selling well and Tnuva will increase production for the hot summer months.

Tnuva's soft white cheeses are also marketed in plastic tubs, no

longer in paper wrappings. The paper-wrapped white cheeses are still seen in abundance belong to different dairies. Tnuva's most popular white cheese today is its semi-fat "Savon," with 5 per cent fat and 100 calories per 100 grams.

Tnuva has a special white cheese for baking — the only one of its kind on the market, the dairy says. It is a half-fat, half-lean cheese with 8 per cent fat, and its special quality for baking is its dryness.

Tnuva makes some 20 varieties of hard, yellow cheeses, and the dairy has published a little leaflet describing most of them. Unfortunately, few consumers see it, unless they happen to be at a Tnuva-sponsored demonstration. I will merely list the 17 cheeses from the leaflet, with their international equivalents. "Emek" — "Gevoit Meuhadot," Kfir, Givatayim, Rananana are among the names. After all, you can afford to shop around and find what you like in this wide welcome variety of cheeses now on the market.

mental, which is Swiss Cheese; "Gad" — Danish Danbo; "Atzmon" — Italian Bel-Paese; "Snir" — Baby Bel-Paese; "Taralet Cheddar" — English Cheddar; "Elin-Geddi" — French Camembert or Brie. Of the ewe's milk cheeses, "Gall" is equated with French Roquefort; "Glad" — Bulgarian Kashkaval; "Bashan" — Italian smoked provolone; "Golan" — non-smoked provolone; "Hardor" — comparable to Liptauer, Burdur, Juturo, as known in the Balkans and Eastern Europe.

Although this column happens to be devoted to Tnuva as Israel's dairy giant, I have no particular axe to grind for Tnuva milk products. My general advice would be to try the various milk and cheese products of all the dairies (Strauss, Tara, Tenne-Noga, Mahle-vot Meuhadot, Kfir, Givatayim, Rananana are among the names). After all, you can afford to shop around and find what you like in this wide welcome variety of cheeses now on the market.

Martha Meisels

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Two disappointments

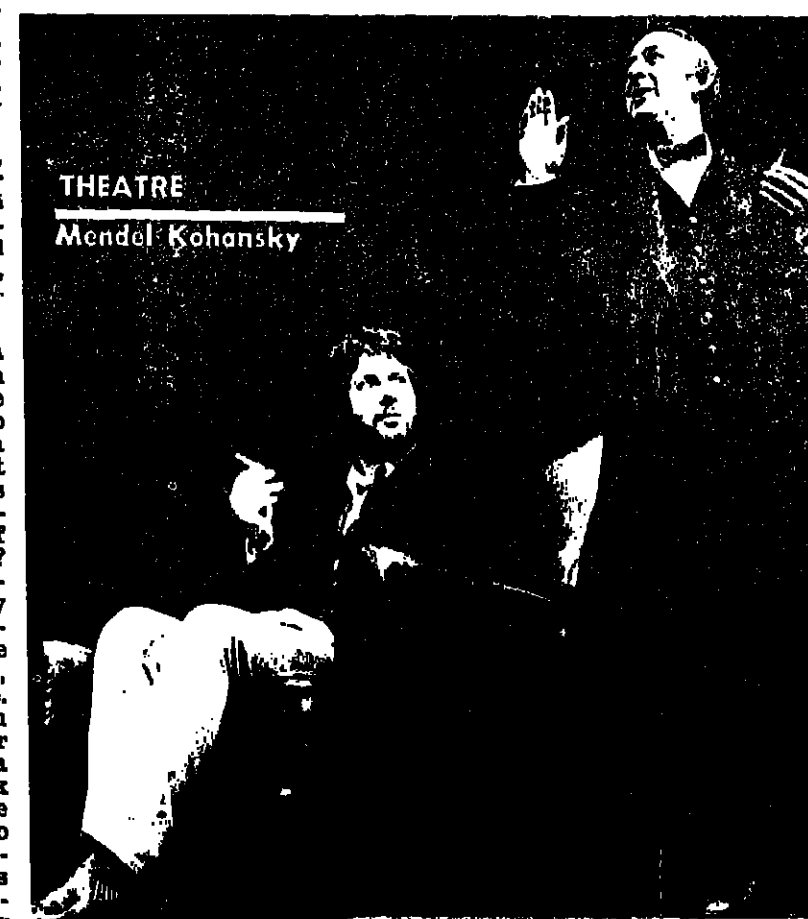
THE MELODY LINGERS ON (FARLLEN IN DER NIGUN), adapted from a story by I.L. Peretz and directed by David Licht. Music by Shalom Secunda, set by Lydia Pincus-Gaul.

CRIME AND PUNISHMENT, adapted from the novel by Fyodor Dostoevsky and directed by André Barsacq, co-produced by the Cameri and the Haifa Municipal Theatre. Translated by Hillel Yarif, set and costumes by Hubert Montloup and Alain Alexis Barsacq.

WHAT is the result when a serious, dedicated veteran director of the Yiddish theatre comes here from New York to stage a play he adapted from a story by the great Yiddish poet I.L. Peretz, employing what is considered the best in local acting talent plus the services of one of the best stage designers? A kitschy melodrama with pretensions to "art." In *The Melody Lingers On* every word, every gesture is a place of falsehood; the show is made up of bogus ideas, bogus sentiment, bogus folklore. The acting is of the kind in which the performers deliver speeches to the audience a manner of acting harking back to the days where the audience was made up of illiterates who had to have everything made absolutely clear. One actress makes a speech about the mistreatment of women of the lower classes standing stage centre, facing the audience, waving her arms to emphasize every phrase as if campaigning for the Knesset on a women's lib ticket.

The lady is pleading on behalf of a servant girl who has confessed to having sinned with an unnamed man. The scene is a shtetl in Poland, some time in the latter part of the 19th century. A cholera epidemic is threatening the town, and the population assumes that it is the girl's sin that has brought down the wrath of God.

The woman who tries to stop others from throwing stones herself lives in a glass house; in fact, she is the town's scarlet woman, the daughter of a prominent local family who for years has been carrying on with a klesmer whose profession as an entertainer has made him socially unsuitable as a husband. He, meanwhile, has married and we have given the opportunity of a fathered in a brood of sons, all looking at the strange doings on the stage from a certain disavowal of the affair. He might perhaps have been able to overlook the shockingly bad acting of all but two or three members of the large cast. We might even have been able to force ourselves to accept the pathetic set, in which winter is indicated by pieces of cotton



Oded Kotler as Raskolnikov and Avner Hiskiyahu as the investigator in "Crime and Punishment"

— as someone in the play says wool lying on the fence, which waft through the air each time one of the cast raises his voice. As things are, we have here neither a melodrama suit-able for the normal three-hand-kerchief audience of the Yiddish theatre, nor a show for an audience with more sophisticated demands.

ALTOGETHER, the week which started with such high promise ended in disappointment. At the Haifa Theatre, I spent the long evening watching a classic masterpiece adapted and directed by an internationally famous director, and only intermittently did I feel the stage come to life. I had reason to expect an exciting evening, for Barsacq has on previous occasions done some great work here (remember "The Egg" at Habimah in 1967?), and the novel he adapted and directed is one of the greatest works of fiction ever written. Like all great works of fiction "Crime and Punishment" has many facets. It is, first of all, a superb thriller, probably the best ever written. Long before Hitchcock, Dostoevsky discovered that one can keep the reader

(or viewer) in suspense even when he knows from the beginning who the murderer was. The novel starts with Raskolnikov murdering the old woman, and ends with his confession; the suspense is created by the cat-and-mouse play of the investigator.

What I missed in the present production is the suspense, that almost mystic tension of the novel, with Raskolnikov progressing from his suspicion of being suspected to certainty, to compulsive incriminating acts, to confession — guided along the way by that superb psychologist, the investigator. Here, the confession does not come, as it should, as an inevitable act resulting from the iron logic of events, but is almost sprung on us. The meetings between Raskolnikov and the investigator are the weakest links in the play due partly to the poor performance of Avner Hiskiyahu, an otherwise admirable actor who relies here on little more than his familiar mannerisms.

In addition to being a thriller "Crime and Punishment" is a very Russian philosophical novel about suffering and guilt, with a complex hero who sees himself as morally justified in killing an old woman for her ill-gotten money, yet is capable of giving his last few rubles to a starving family, and worships a girl who has become a prostitute in order to save her family from hunger. This aspect of the story comes through more successfully; some of the most absorbing scenes are those between Raskolnikov and Sonya, the saintly whore, scenes of great tenderness in which two exceptional human beings reveal themselves to each other in that very Russian manner.

Much of the effectiveness of these scenes is due to the performers. Oded Kotler is a well-thought-out Raskolnikov, playing with the utmost economy, slowly building up the character, taking us stage by stage into his terribly troubled world. Rachel Dobson, in a small but significant part, is deeply moving in her anguish, making the character of Sonya completely believable and sympathetic. I was impressed by the authoritative appearance of Amnon Meskin as the bizarre Svidrigailov, but somehow didn't see the character come through fully. Avraham Ben-Zur does a great vignette as the drunken Marmeladov who wallows in his unspeakable degradation.

The set, designed by Hubert Montloup and Alain Alexis Barsacq, is a fairly authentic-looking back-drop of a St. Petersburg apartment building, with a series of small sets being moved on and off the stage to indicate changes of scene. I found all that coming and going somewhat disturbing, especially in a play where so much depends on a sustained mood.

Speaking of disturbance, an incident occurred on the opening night which is worth reporting here. A group of schoolboys in the audience misbehaved right from the beginning, slamming doors, talking and giggling. During one of the scenes between Raskolnikov and Sonya, when the giggling became particularly obnoxious, Kotler briskly turned on his heel and facing the audience squarely, said in a crisp, authoritative tone: "Listen you, out there! If you are so 'infinite,' don't come to the theatre. Shut your mouths, or we'll stop the performance." There was general applause, and the youngsters shut up and stayed shut up for the rest of the evening. Kotler probably accomplished in a few seconds what those boys' teachers

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MUSIC

YOHANAN BOEHM



Guest conductor Walter Weller, top, and cellist Michael Malaky.

WALTER Weller last night conducted the fifth concert in the Israel Philharmonic's subscription series, as a last-minute replacement for Prof. Josef Krips. Prof. Krips, taken ill suddenly at the end of last week, suggested that the 34-year-old Mr. Weller take his place.

The programme for the series will remain as scheduled (Schubert's Eighth, Berg-Chamber Concerto, Beethoven's Second) but previous engagements in Vienna have forced Mr. Weller to change some of the dates (See Poster).

Vienna-born Walter Weller started playing the violin at six, and was accepted by the Vienna Academy of Music two years later. He joined the Vienna Philharmonic as a violinist in 1956, and served as its concertmaster from 1961 to 1968. He is the founder of the Weller String Quartet, which has appeared all over the world and has made numerous recordings.

After his conducting debut in 1960, Mr. Weller was appointed conductor of the Vienna State Opera and the Volksoper (Folk Opera) in 1969. He was music director in Duisburg, West Germany, in 1971-72, and has been guest conductor of most important European orchestras. His London debut, with the London Symphony Orchestra, is scheduled for later this season.

TALENTED young cellist Michael Malaky, acclaimed in the Soviet Union as a "Rostropovich of the future," has launched a musical career in Israel in the

A last-minute change and a rising star

three months since he immigrated. His first public appearances will be with the Israel Chamber Ensemble, under Gary Bertini, and the Israel Broadcasting Symphony Orchestra.

Mr. Malaky, from Riga, started playing the cello at an early age. When he was 17, he won first prize in the all-Russian cello competition, and one of the top awards in the all-Soviet contest. He was the youngest competitor in the 1966 Tchaikovsky Competition, where he won admirers in the jury and the audience. One juror acclaimed him as the "Second Rostropovich" of the future, and he was accepted — without an entrance examination — to study with the master at the Moscow Conservatoire.

In performances as a soloist with orchestra and in chamber music groups, Mr. Malaky has performed all over the Soviet Union for the past seven years. In 1969, he performed the complete cycle of Beethoven Sonatas and Variations with Rumanian pianist Redu Lupu.

THE Centre for Culture, Youth and Sport of Yavne is seeking a donor of at least one piano for its music school. Director Moshe Ben-Simon says that the school currently has 80 pupils, mostly from poor, large families from the Oriental communities.

Music classes must share one of the centre's two pianos with the dance school.

Hopefully, one of our readers with a redundant piano, in good condition, will be able to help Yavne's only institution for musical instruction. The address is P.O. Box 199, Yavne.

THAT ever-present demon, the typographical error, has struck again, as one of our readers, Mrs. F. Romann of Holon points out in a letter we received recently. She writes:

"I was interested to notice, in an I.P.O. advertisement in *The Post*, that the orchestra was featuring a piano concerto by G.H.R.-G in its next series. As I did not find his name in either Grove or Riemann, I suppose that he is an undiscovered Hebrew composer whose name is spelled gimmele-resh-yod-gimmele. "On the other hand, I strongly object to hearing my beloved Schubert symphony 'unfurnished', as it appeared in another advertisement. By all means, let it be played furnished to the last detail!"

That same gremlin must have crept into the Israel Chamber Ensemble programme booklet, where Luciano Berio's name appeared twice as Brio (Italian for fire life). He also became a *wunderkind* after the fact, when he was said to have written his serenata at the age of 12 (instead of 32).

The singer on the same programme had an interesting tag: the late Moshe Sharett, who never practised as a musician (perhaps he was too busy being Prime Minister and Foreign Minister). It wasn't till we looked at the Hebrew side of the booklet

that we realized that it was his brother, Yehuda Sharett, who was really the pedagogue.

THE bad weather provided us with the opportunity to stay home and listen to radio music, for a change. Last Friday, at 6 p.m. Willy Haparnas undertook this complete mismatch.

Yonathan Zak appeared as soloist in a repeat broadcast on *forceful settings* demand a dark, strong bass or bass-baritone, with the snow, I could listen in and

dramatic power and sonorous depth, all qualities outside Mr. Haparnas' province. If a singer can't choose a programme which suits him, perhaps he can be advised by the programme editor.

Even Yonathan Zak's expert accompaniment could not salvage this complete mismatch.

Yonathan Zak appeared as soloist in a repeat broadcast on *forceful settings* demand a dark, strong bass or bass-baritone, with the snow, I could listen in and

enjoy. His playing of the Fifth Partita by Bach was a genuine pearl, beautifully crisp in touch, crystal clear in texture, and perfectly controlled in tempo. The Mozart Sonata in A (K. 381) was a bit too romantic for my liking. The Schumann Novelette was played brilliantly. Zak is to be commended for maintaining his high performance despite his busy schedule. Listening to him is always a special treat.



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FRIDAY, JANUARY 19, 1973

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GALLERY GUIDE

JERUSALEM

THE ISRAEL MUSEUM — Ram Levingston, Bilhah, Mischale and Talmudic inscriptions, Muslim wall paintings from Jerusalem (11th-12th c.). Film-making (Youth Wing). Franz-Morhahn — Drawings and Watercolours (Cohen Hall). From Landscape to Nature (Sperber Hall). Tomb Offerings from Geter — Special Exhibition at Rosh Pina. Books on Moore (Library Hall).

SHAZZ GROUP — Mostly Jerusalem painters but without any other connection, opening with nearly and completely abstract landscapes by Bath Banberger; then two quite compelling expressionist landscapes of Jerusalem by Herta and two familiar colour wood-block prints by Herta Sima, including his prize-winning "Bride"; three highly-skilled collage landscapes by Yitshak Greenfeld; a number of repetitions axial abstractions by Rachel Landes; and a number of paintings by Herta. One of them a thoughtful geometrical abstraction with a quietly serene combination of colours. (Shazaz Gallery) till Feb. 8 (M.R.)

BETTINA OPPENHEIMER — Memorial show of paintings made of both drawing and photographic techniques, by Jerusalem photographer who died a year ago last week. (Nora Gallery) till Jan. 30.

YEROSHUA GROSSHART — Almost half oils by Haifa painter that are quiet, lyrical celebrations of windows and balconies in Haifa's poorer quarters and present that it is the artist that makes the subject. (Artists House) till Jan. 24.

BATIA OROSHAR — Self-portraits of formalizations of landscapes with the paper helping to provide woolly halftones as well as sharp edges, all made up of the artist's own "collage" repeated and inflected. Like a dot in a half-tone screen. (Artists House) till Jan. 24.

GILAT GROUP — Of ten near-beginners, mostly products of private schools in T.A. area. The only real talent in young Jacob Chetov, who shows a reserve abstract pop structure in charming children's book colour. (Gilat Gallery, by appointment, Tel. 3070) till Jan. 26.

GEORGES FOLDES Oils by architect from France who recently settled here. (Enrol Gallery).

NAIVE PAINTERS — Works by Yehoshua Shalev, Shalev and Sade and Angela Shalev (Museum Hall, Beit Agmon) and by Shalev (Beit Agmon House, K.U. Campus) till Jan. 26.

ABARON APRIL — Lithuanian-born, this 40-year-old new arrival from Russia studied at the Moscow Academy. His work, which is not particularly academic, but he is the most skilled arrival from Russia we have seen so far. He also shows from allegorical works (Jerusalem Theatre) till Jan. 25.

GOLD AND SILVERSMITHING — Unusual and original jewellery and silverware from the Israeli Academy (Kham) till Feb. 7, 11-13, 7.30-10.30 p.m.

TEL AVIV

THE TEL AVIV MUSEUM — Main building: Permanent exhibition of Israeli painting and sculpture. Largest and most comprehensive in the country. Contemporary works relating to "Art and Science" — a more condensed version of the popular semi-permanent exhibition. All paintings, drawings and prints and Yehoshua Shalev's paintings and drawings, Helena Robinson's Pavilion.

JUDITH HAR-VEEN — Is a Jerusalem painter who has been in Tel Aviv, inspired by the landscape surrounding Jerusalem, she has translated her feelings into abstracted action paintings. Oils on canvas and mixed media on paper are filled with ripe, expressive colours that are isolated and pushed around by seamy, black lines. The mixed-media work (all and gouache) is far superior to the canvases, which, for technical reasons, lack the richness, bravado and immediacy felt in the work on paper. Overly interpretive, the canvases border on the descriptive whereas the paper work achieves the same stylistic goals by advanced abstraction, resulting in a fresher, personal analysis. These three-year courses are conducted in a Yeshiva ATROSPHERE, and lead to two certificates:

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Acrylic painting by Jacques Kazemacher (Lasky Planetarium, Ramat Aviv).

usual or illusionistic. Of the two series the former is an obvious exercise in descriptive painting whereas the second is an intricate yet simple statement of an idea. In this series a modular unit is repeated over the entire picture surface and is animated by slight colour changes from shape to shape, and in the case of a three dimensional module from surface to surface (No. 18), resulting in a curious illumination that oscillates and slightly quivers. The combination of pattern and light carries the painting beyond the frame, and, as an idea, continues into space and infinity. Beauty is enhanced by Kazemacher's extremely accurate drawings and impeccably painted surfaces. (Lasky Planetarium, Ramat Aviv) till Jan. 27 (G.G.)

WALENTINA SHAPIRO — In a young painter who arrived in Israel from Russia last year and, although she has a formal art academy background, her paintings are prelatious and artistically honest. (German Gallery) till Jan. 27 (G.G.)

PINCHAS ABRAMOWITZ — Veteran Israeli painter, who was a charter member of the "New Horizons" group and a winner of the Disraeli Prize for painting, shows recent paintings, all richly painted semi-abstracts that revolve around a central theme of outer space and the machinery of investigation. Tightly constructed but freely brushed, they are personal interpretations of the world, Tel. 3070 till Jan. 26.

VERA WEINER — Drawings by member of Kibbutz Buhama. (Kibbutz Beit Agmon, 13 Leonarda) till Jan. 26 (G.G.)

PINNA YANI — Paintings in oil and gouache by member of Kibbutz Beit Agmon. (Chomelinsky Gallery, 36 Gordon St.) till Jan. 26 (G.G.)

YANOOKA — Strange pictures of dreamy landscapes and interiors are characterized by thin, delicate washes of sepia and blue, impulsive compositions house allegorical content that is marked by gestured figures, borderless expanses and insinuating symbolism. (Haramati Gallery, 23 Israela) till Jan. 26 (G.G.)

SURHOM GREEN — Sculptures (Beit Shalom Aleichem, Morlowitz St.) till Jan. 26 (G.G.)

ALIVIA BEN DOR — Paintings on silk. (Chomelinsky Gallery, 36 Gordon St.) till Jan. 26 (G.G.)

GIORGIO SHOW — Of oils and watercolours by European masters including Modigliani, Placido, Pasini, Ingres and Liebermann. (Stern Gallery, 23 Gordon St.) till Jan. 26 (G.G.)

SHRAGA WEISS — Recent paintings (Zurich, 20 Rehov) till Jan. 26.

RUTH HANZIG, SHIKO KATZ — Paintings (Bar-Kochba Gallery, 42 Bar-Kochba St.) Opens Sat. eve.

MICHAEL KISMANN — Recent drawings (Gordon Gallery, 29 Gordon St.) till Feb. 7.

IN MEMORIAM — Memorial exhibition: DAVID TALOMBO, HAGIT LAJO, AIKA BRAUN, ABARON KAHANE, YITSHAK SHALEV, ABRAHAM NATION, (Lasky Planetarium, 9 Abrazzi St.) till Jan. 21.

GROUP SHOW — of young artists, BROHA GILFON, VID GINTON, TANI GUTER, EITAN PARKER, YITSHAK SHALEV, (Gordon St.) 29 Gordon St. Yehuda St. till Jan. 21.

MICHAEL TOMER — shows series of canvases and three conceptual-happening-constructions. (Mabot Gallery, 31 Gordon St.)

BARUCH ELON — has produced acceptable allegorical pictures. (Of-shim Art Gallery, 10 Harechesh St., Alike).

SHULA TAL — shows lively oils and watercolours that border on the decorative. (Jaffa Artists' Gallery, 3 Kikar Medunim.) till Jan. 21.

RACHEL SAVIE — Ceramic sculpture and drawings (Gallery 48, Release 48 from Tote, till Feb. 1).

NEW IMMIGRANTS — Group show of work by 21 artists recently arrived in Israel. Most are from Russia. (Working Mothers Association, 213 Disraeli St.) Through Jan. 1.

LEON ZELDIN — Paintings by new arrival from Chile. (Gallery 110, 119 Rothschild Blvd.)

ZALMAN GAZIT — Paintings (Yad Lohabin, Ramat Gan) Opens Jan. 17.

NATHAN ZATIAVI — "Document." Paintings that were done while the artist was in solitary confinement in a German prison. (Lam Gallery, 170 Ben Yehuda St.)

SIMON CAPLAN — Oil paintings and portraits. (Z.O.A. House, 1 Daniel Prich St.)

GALLERY COLLECTION — Paintings and graphics by noted Israeli and European artists. (Gallery of Modern Art, 4 Matal Dagim St., Old Haifa.)

PAPER GALLERY — recently opened at the Artists' Pavilion, is a gallery specializing in works on paper, including drawings, watercolours and prints in a variety of media. The gallery is operated as a service to members of the Artists' Association and is non-profit. The public is invited to come in and browse. (O. Al-harizi St., Tel Aviv.)

GALEER — Group show from the gallery collection including Gurevich, Litvinetsky and Mase Rata. (Gallery Israel, 31 Israela St.) Through Jan. 26.

VERA WEINER — Drawings by member of Kibbutz Buhama. (Kibbutz Beit Agmon, 13 Leonarda) till Jan. 26 (G.G.)

PINNA YANI — Paintings in oil and gouache by member of Kibbutz Beit Agmon. (Chomelinsky Gallery, 36 Gordon St.) till Jan. 26 (G.G.)

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Kibbutz painters eschew 'regionalism'

by Ephraim Haris

THE Inter-Kibbutz Exhibition at Ashdot Ya'acov's Uri and Ramat Museum consists of paintings and a little sculpture by over 40 artists from almost the same number of settlements, equally divided between abstractionists and realists. Both, in oils, acrylics and other media, produce clean work and simplified forms, "painted" at a high level: on the other hand, those who consciously fall into the trap of complicated ambition. Indeed the danger for all these artists lies in the word "painted." Just as in the dawn of Israeli fine art, every practitioner concentrated on style and manner to the detriment of subject, a deficiency now remedied, the present day fashion is towards participation in the swim of what is considered art. In short, this exhibition could pass for a satisfactory urban display, and also represents a loss of individuality. Not that one expects social realism, tractor drivers or girls in the fields. But one does expect an underlying regionalism in the colours selected (once an asset of the Jordan Valley painters, which they have lost) or in other motifs; Y. Shavit's (Nann) "Dream," a nightmare of a head staring through a window at an eerie being — strange un-human beings constitute another feature of this realism — Budlovitz's (Givat Hayim Thud) cosy little "Bug" — there must have been a substitution since it is in pinkish red — and more generalized, the sole drawing, Y. Argov's (Beit Hashitta) rustic street.

Turning to the abstractionists, we have Bar Shalom's (Givat Haim Thud) self-explanatory "Circles in blue"; of Rachlovitz's (Shuvai) two paintings, "Painting 3" is more a deeper analysis of its potential, rhythmic but less satisfactory in colour, "Painting 2" better in colour, but stillly vertical; and Yambner's (Revadim) "Print" is a complex, nearly representationalism in to more abstract forms, still recognizable but bringing to the fore colour and form. Neufeld's (Barkal) "The City," skyscrapers seen from below, verging on an invisible apex; the colours reduced to purple and mauve elements tying them to their own soil. There have been such creations which automatically suggested the artist's proximity; but here the viewer can only find Carmi's (Yad Mordechai) "Settlement in Green" — there must have been a substitution since it is in pinkish red — and more generalized, the sole drawing, Y. Argov's (Beit Hashitta) rustic street.

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Three sculptors, all a credit to the exhibition, are represented. Pares-Aroy (Afikim) shows "Statue B" in wood and takes full advantage of the grain. Breiz's (Mishmar David) metal "Composition" has an unpleasant little man fashioned after an ancient oil lamp, an original tour de force. The remaining sculpture is Sigal (Elin Dor) but insufficient numbering of the sculpture, even in the catalogue photographs, renders his work difficult to identify — another hint at the need for a regional atmosphere (harder to recognize in sculpture than in painting) even if sootier call it provincialism. (Uri and Ramat Museum, till Feb. 2.)

Tel Aviv Cinemas

Commencing Saturday, Jan. 20, at 7.15 and 9.30 p.m.
Weekdays at 4.30, 7.15, 9.30 p.m.
See times of performance of individual cinema

ALLENNY Tel. 57820
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Sat. Night: 6.00 - 9.15
Weekdays - 5.30 - 8.45

EDEN Tel. 67450
KATHLEEN MONTAG
ROOPTERA
MASTANA
4, 6.30, 9

ESTHER Tel. 226610
5th week
DUSTIN HOFFMAN
SUSAN GEORGE
in
SAM PECKINPAH's
"STRAW DOGS"
Adults only

HEN YEHUDA Tel. 228109
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The tension film
THE FIFTH
CORD
FRANCO NERO
Adults only

COINERAMA
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GIULIANO GUZZA
in the entertaining Western

GORDON Tel. 244878
4.30, 7.15, 9.30
6th and last week
LES FEUX
DE LA
CHANDLEUR
ANNIE GIRARDOT
(Mourir d'Amour)

HOD Tel. 226926
8th week
GADI YAGIL
in Menhem Golan's
THE GREAT
TELEPHONE
ROBBERY
English Subtitles

CHEN Tel. 282288
6th and last week
From the Master of Shock
A Shocking Masterpiece

ALFRED HITCHCOCK'S "FRENZY"
A UNIVERSAL RELEASE - TECHNICOLOR
Adults only, 4.30, 7.15, 9.30

ORION Tel. 284026
6th week
4 Rehef Maccabi
5th week
UBI SOULAR's
pictorial

PEEPERS
ARIK EINSTEIN
4.30 - 7.15 - 9.30

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4.30, 7.15, 9.45
Using the adventures of a
young man whose principal
interests are rape, ultra-
violence and death
STANLEY KUBRICK's
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ORANGE

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24 Rehef Yehuda Maccabi
Tel. 4.30 - 9.30
THE NEW
MAFIA BOSS

Jerusalem Cinemas

Commencing Saturday, January 20, at 7.00 p.m. and 9.00 p.m.
Weekdays: 4.00, 7.00 and 9.00 p.m.

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2nd week
ENDLESS
NIGHT
with
HYWEL BENNET
HAYLEY MILLS
BRITT EKLAND
GEORGE SANDERS
Colour
For adults only

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THE
BLACK DEVIL

EDEN Tel. 223929
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2nd week
SING A SONG
OF LOVE
with the great singer
NINA KANTO and others
in latest Greek hit songs

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CLINT EASTWOOD
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MARLON BRANDO
in a gripping spine-tingling
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LES FEUX
DE LA
CHANDLEUR
ANNIE GIRARDOT
(Mourir d'Amour)

HOD Tel. 226926
8th week
GADI YAGIL
in Menhem Golan's
THE GREAT
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THE NEW
MAFIA BOSS

Haifa Cinemas

Commencing Saturday, January 20, at 7.00 p.m. and 9.00 p.m.
Daily at 7.00 and 9.00 p.m. - Matinee at 4.00 p.m.

ARMON Tel. 664948
2nd week
After his success
in Tel Aviv
ROD STEIGER
JAMES CAGNEY
in Sergio Leone's
FISTFUL
OF DYNAMITE
In colour
Owing to length of film
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AMPHITHEATRE Tel. 664018
3rd week
M.G.M. presents
A Blake Edwards production
A CASE
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Starring
JAMES CAGNEY and
JENNIFER O'NEILL
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For adults only

ATZMON Tel. 688003
George C. Scott
most exciting film
most exciting film
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IL ETAIT
UN FOIS
UN FLIC...
Starring
ALAIN DELON
MICHELLE YVES
and MICHELLE D'ARNO
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BEIT ROTHSCHILD
M. Carmel - Tel. 82740
2nd week
Starting
LIV ULLMAN
MAX VON SYDOV
in a famous film
SHAME
Perfs. on Sat. Tues., Thurs.
at 8.45 - 9.00

MIRON Tel. 688003
8th week
STANLEY KUBRICK
presents
MALCOLM McDOWELL
in
CLOCKWORK
ORANGE
For adults only
6 performances
non-stop from Friday

MOBIAH Tel. 242477
8th week
Menhem Golan's new
fantasy comedy
THE GREAT
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ROBBERY
with
GADI YAGIL
BOVDA ZUR
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Technicolor

LES FEUX DE LA CHANDLEUR
Superb treatment of a deserted wife
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love of her former husband.

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Hitchcock at his macabre
best in this thriller about a sex pervert
on the rampage.

THE GREAT TELEPHONE ROBBERY
With GADI YAGIL
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MINNIE & MOSKOWITZ
GENA ROWLANDS
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4.30 - 7.15 - 9.30

TEL AVIV Tel. 281181
3rd week
He challenged champions in
a deadly sport that turned
brave men into killers!

The Invincible
Boxer
(A film on authentic Karate)
Adults only

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2nd week
JAMES CAGNEY
A Case of Murder
Adults only
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Petah Tikva
Sat. 7.15 - 9.30
Weekdays 7.15 - 9.15
except Wed. at 7 only

THE TOUCH
with
ELLIOT GOULD
BILLY ANDERSON
Mat. at 3.30 all week
THE PISTOL OF GRINGO

RAMAT AVIV Tel. 412761
7.15, 9.30

DECAMERON
based on "The Decameron"
by Boccaccio
Matinee at 4 on Tuesday
TARZAN, THE APENIAN
Johnny Weissmuller

Ramat Gan Cinemas

ARMON Tel. 720700
FRANCOIS TRUFFAUT
DOMINIQUE
CONJUGAL
JEAN PIERRE LAUD
CLAUDE JADE
7.15, 9.30

HADAR Tel. 728822
4, 7.15, 9.30
ONE IS A
LONELY
NUMBER
JANET LEIGH
MELVIN DOUGLAS

LILI
7.15 - 9.30
Why is the 7 minutes the
most exciting experience in
a woman's life?
Irving Wallace's banned
book

THE 7 MINUTES
Adults only

RAMA Tel. 721012
Saturday and all week
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The greatest psycho-sex film

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Adults only - In colour

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4, 7.15, 9.30
DUD SPENCER
TERENCE HILL
They Still Call
Me Trinity
For the whole family

DAVID Tel. 084021
2nd week
7-9.15
all week except Tuesday
BARBARA STEINBERG
RYAN O'NEAL
WHAT'S UP
DOC?

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DAVID Tel. 084021
2nd week
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BARBARA STEINBERG
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WHAT'S UP
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Association of Painters and Sculptors in Israel

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General Secretary

Holon

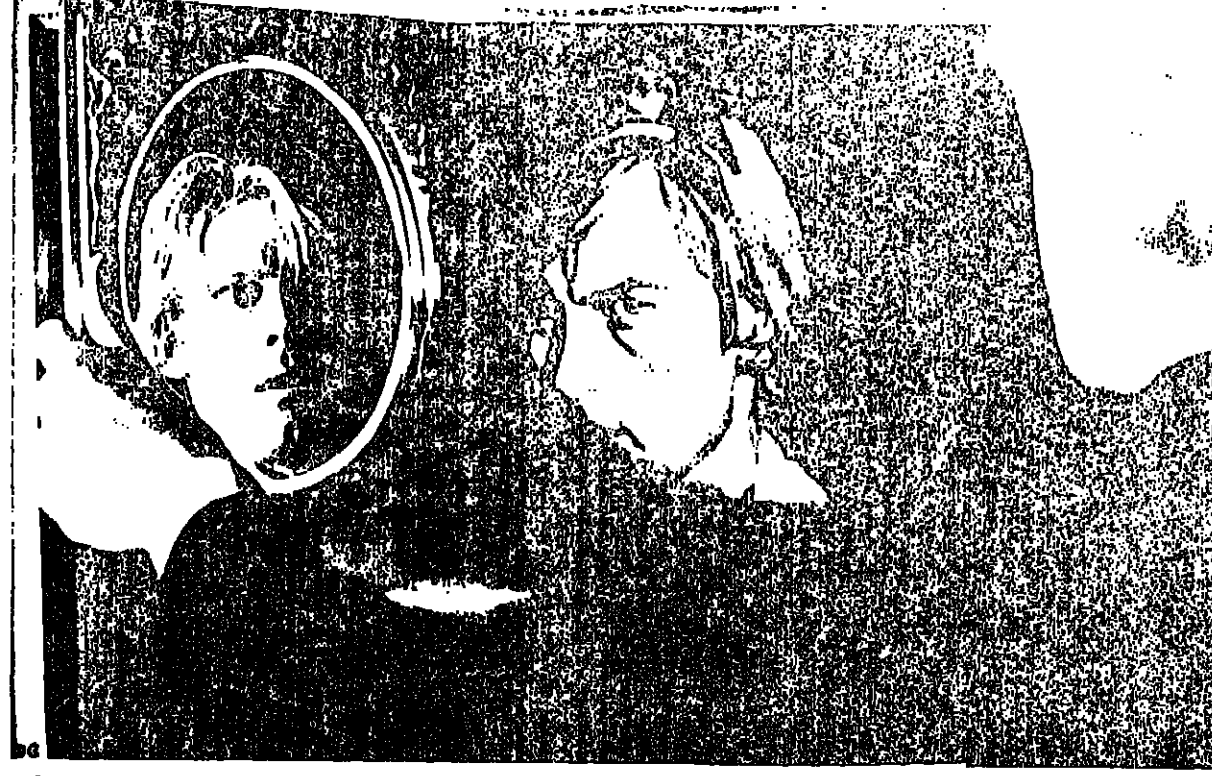
HOLON CHAMBER ORCHESTRA
Vendi Rodan conducting, Volodya
Shevchuk conducting, Tel. 400, 4.00
p.m. - Sunday, 2.00 p.m. - Tuesday
at the Yod L'Avni Centre.

Yahud

ISRAEL CHAMBER ENSEMBLE - de-
tailing as for Haifa - Saturday.

Bar-Ilan University

Luncheon concert - Terry Whelan,
double bass; Nelly Ben-Zur, violin;
Flora Golan, piano - works by Hin-
demith, Beethoven, Frank - Sunday at
1.15 p.m.



The portrait and the mirror image in current production of "Dorian Gray," now playing in Tel Aviv.

The POSTER

Cinema

"BUTTERFLIES ARE FREE" - Polished and amusing dialogue carried, without a trace of mawkishness, this blind boy-meets-girl story.

"CLOCKWORK ORANGE" - Ku-
berk's ultimate in sex and sadism
leaves no middle of violence cold.

"COOL BREEZE" - Another in the series
of "Shut" initiators, this black crime-
thriller is nevertheless strong in charac-
terization.

"DORIAN GRAY" - Anglo-Italian produc-
tion is an interesting attempt to bring
Oscar Wilde's drama on slash between
good and evil to date.

"ENDLESS NIGHT" - Tame adaptation
of Agatha Christie's tame mystery story.

"FELLINI'S ROMA" - Director's per-
sonal portrait of a city whose sharp
contrast.

"LES FEUX DE LA CHANDLEUR" -
Superb treatment of a deserted wife
sheared with the need to regain the
love of her former husband.

"FRENZY" - Hitchcock at his macabre
best in this thriller about a sex pervert
on the rampage.

"THE GREAT TELEPHONE ROBBERY" -
With GADI YAGIL, BOVDA ZUR, AVNER
HESKIAHU. Technicolor.

"MINNIE & MOSKOWITZ" - GENA
ROWLANDS, SEYMOUR CASSEL. 4.30 -
7.15 - 9.30.

"THE INVINCIBLE BOXER" - A film on
authentic Karate. Adults only.

"ZAFON" - JAMES CAGNEY. 4.30 - 7.15 -
9.30.

"THE 7 MINUTES" - Adults only.

"RAMA" - The greatest psycho-sex film.
7.15, 9.30.

"THE OBSESSIONS" - Adults only - In
colour.

"ORDEA" - DUD SPENCER, TERENCE
HILL. They Still Call Me Trinity. For
the whole family.

"DAVID" - BARBARA STEINBERG, RYAN
O'NEAL. WHAT'S UP DOC?

Music

All events start at 8.30 p.m. unless
stated otherwise.

Jerusalem

MUSIC AT THE UNIVERSITY - Hani
Maimonovitch, Jerry Silverman, per-
cussion; Gidon Shostakovich, piano;
works by Mendelssohn, William Kraft and
Odeda Parlos for students and lec-
tures at the Hebrew University. Mon-
day, at 1.15 p.m.

"PRO MUSICA" Chamber Orchestra -
Dalia Atlas, conductor - Mozart,
Bach, Beethoven, Haydn. Night at
Tel Aviv, Monday.

ISRAEL BROADCASTING SYMPHONY
ORCHESTRA - Naam Sheriff conduct-
ing, Hulya Saydun, guest pianist. Fra-
turley - Sheriff: Fostle Prelude;
Chopin: Concerto No. 2; Debussy:
"L'apres midi d'un faune"; Grieg: Solo
Grieg; Chopin: Etude; Liszt: Divertisse-
ment - at the Jerusalem Theatre.
Tuesday.

TEL AVIV

MUSEUM AT THE MUSEUM - Irina
Zaitseva, piano, plays Chopin recital
- at the Knesset Auditorium. Saturday.

ISRAEL PHILHARMONIC ORCHESTRA
Weller conducting - Mozart: Sympho-
ny No. 40; Bruckner: Symphony No. 7 -
at "Armon" Hall, at 9 p.m. - Series
No. 1 only. Tuesday.

ISRAEL PHILHARMONIC ORCHESTRA
Schubert conducting - Mozart: Sympho-
ny No. 40; Bruckner: Symphony No. 7 -
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No. 1 only. Tuesday.

RAFA SYMPHONY ORCHESTRA -
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No. 1 only. Tuesday.

Haifa

NEW ISRAEL STRING QUARTET plays
for the Haifa Chamber Music Society
"The Art of the Fugue" - at the
Municipal Theatre. Sunday.

ISRAEL CHAMBER ENSEMBLE - Sub-
scription Concert No. 3 - Gary Bertini con-
ducting; soloists: H. Sussman, E. Fisch,
H. Schwartz, J. Berry, M. Shvartz,
Tamar Zafir, dancer - Light: Cham-
ber Concert, Mozart: Symphony No. 40
- at the Municipal Theatre. Thursday.

ISRAEL PHILHARMONIC ORCHESTRA
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Flora Golan, piano - works by Hin-
demith, Beethoven, Frank - Sunday at
1.15 p.m.

Dance

HATSHEVA DANCE CO. - programme:
Moonlight - John Butler. Three Out of
Me - Linda Rubin, Lyrie Epides -
Miriam Sharon, Hordana - Miriam
Graham. Dances - Miriam Sharon,
Graham. TEL AVIV (Nachman) Sat. Mon.
Tues., Thurs.

HAT-DON DANCE COMPANY - pro-
gramme: Myth - Paul Sanisardo, Ka-
lidescope - Liana Horvitz, A Little
Hell - Paul Sanisardo, Metaphors -
Paul Sanisardo. HAIFA (Municipal
Theatre) Mon.

Opera

The Israel National Opera presents:
Joh. Strauss: "A Night in Venice",
with E. Bortolotti, L. Laron, R. G.
Poll, Ben-Shachar, Becker, L. Elder, N.
Pinus, G. Golan, K. Kahan (Saturday-Mon-
day, at Haifa; Thursday): Focelli:
"Don Giovanni" with Marlene, Fran-
co Golan, Poll, Avella, Feldman,
L. Shani, Ben-Shachar (Tuesday).

Special Events

LECTURE - "The Struggle of Soviet
Jews: Immigration and Absorption"
by Dr. Ted Friedman, Monday, 8 p.m.,
Vico Club, Jerusalem.

TOUR of Vico Institution in Jerusa-
lem, Wednesday, 5.30 a.m., from Vico Club,
Jerusalem.

RADIO FOR MUSIC LOVERS

TODAY: 08.10: Holzhauer: Flute Con-
certo; Britten: Country Dances; Franz
Liszt: "The Song of the Nightingale";
09.00: Radio Symphony Orchestra: "The
Waxman" (Radio); Clara Wieck-Schumann:
Piano Concerto; 10.00: "The Song of the
Nightingale" (Radio); 10.30: "The Song of
the Nightingale" (Radio); 11.00: "The Song
of the Nightingale" (Radio); 11.30: "The
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